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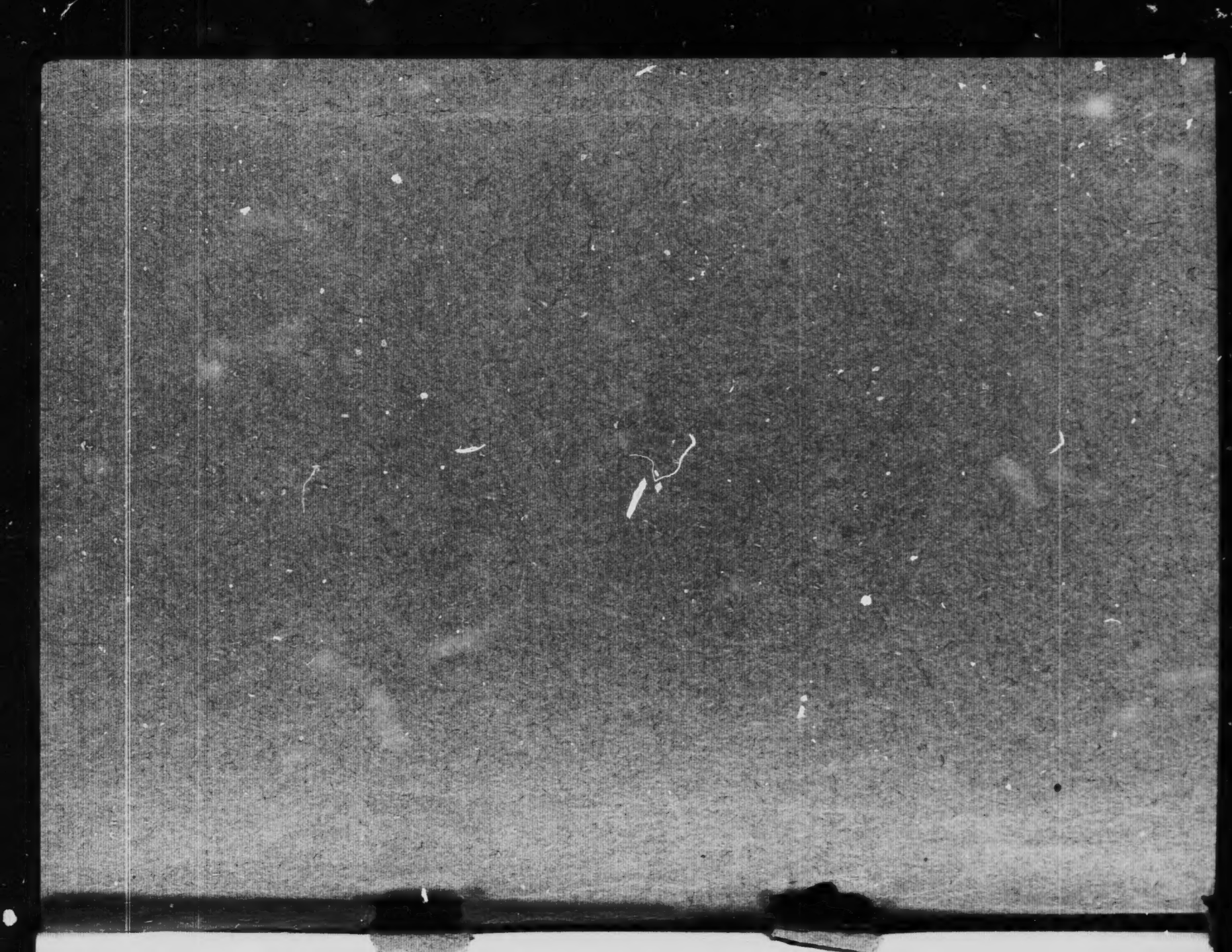
Is There NOT A CAUSE? No. 2

An Anglo-Roman Priesthood

VERSUS

An Anglo-Protestant Laity.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES



MM153
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Is There NOT A CAUSE? No. 2

An Anglo-Roman Priesthood

VERSUS

An Anglo-Protestant Laity.

An Anglo-Roman Priesthood

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An Angl Protestant Laity.

LETTER NO. 44.

My Dear Sir:—

You cannot regret more than I do the persecution which our Church is at present undergoing at the hands of the Anglo-Romanizers, who you say are peculiarly busy at this season of the year in propagating their Sacerdotal and Ritualistic teaching.

THE ECONOMY OF TRUTH.

You state they tell you that "all differences are removed and that all members of the Church should now work together in harmony; and at the same time you are handed a circular for the present season of Lent which contains—

"Additional Service."

"Vespers of the Departed."
"Stations of the Cross."
"Confessions will be heard, etc. (at named ours.)"

And you say when you stated that "in the Church of England there is no Purgatory and, therefore, no 'Vespers of the Departed,' or 'Prayers for the Dead' are required, that 'the Stations of the Cross' represents a Romish ceremony unknown in our Protestant Church, and that 'Confessions' with penance and absolution, the most degrading feature of the Church of Rome, are to be abhorred by our Church, you are told that you 'are no Churchman.'"

TRUE CHURCHMANSHIP.

You ask me to write some very plain, simple papers concerning the present state of our Church for the instruction of ordinary members, and especially concerning "the Lord's Supper," "the Altar," "the Eastward movement," "the Confessional," "Absolution" and other Romish practices, unless we join in which we are stamped as not really belonging to the Church of England.

I shall endeavour as I can find time to comply with your request; but ever bear in mind this fact: "They are not the best Churchmen who continually boast about Churchmanship." Many hundreds of those who once talked most loudly about "Churchmanship" have ended by forsaking the Church of England and going over to Rome, and thousands of the same class are now on the high road to that unhappy consummation of their Anglo-Roman Churchmanship.

Paul and Timotheus thus warned the Church at Philippi: "Beware of dogs, beware of evil workers."—Phil. 3:2.

THE WORK OF CONSPIRATORS.

While the Ritualist and Sacerdotalist seek to make the unwary believe that they have ceased to exist, the periodical outburst of the rabies that seeks to poison our Church shows this not to be the case, and that they had again dropped their muzzles and were ready, when unexpected and therefore unobserved, to persecute the Church afresh. The warning of the Apostle must ever be heeded until the Church militant ends in the Church triumphant. "Beware of dogs, beware of evil workers."

PONDER WELL.

It may strengthen you to ponder over the words of wisdom uttered by some of the acknowledged leaders of men as they viewed the attacks made on the Church of England and her true members by those who were in her, but not really of her, as they sought by these Ritualistic observances to draw the unsuspecting to the edge of the precipice which ends in Rome.

It is a good thing that the people in our Church are being aroused to these evils which are now so widely attacking the Church of England. It is an insult to the intelligence of the true members of our Church for these persecutors childishly to cry out "You did it" when we are simply defending ourselves against the attacks, divisions and treasons caused by a noisy sect who virtually are outside our Reformed Church.

They seek to introduce teaching contrary to her true doctrines, and when this is opposed they make a great outcry and complain that divisions are caused by the defenders of our faith. They are, as was Athaliah of

old, steeped to the eyes in treason, and they seek to escape by crying out loudly "Treason! Treason!" when caught red-handed in their treasonable doings. They are "persecuting the Church," and its members, by everlasting changes, novelties and attempts to conceal her pure and simple worship, by the perpetual introduction of man-made ceremonies and additions, so that one can scarcely refrain from giving expression to the words of St. Paul: "I would they were even cut off which trouble you."—Gal. 5:12.

BE HONEST.

In the name of common honesty, why do not these men stay their persecutions and go where they belong —to the Church of Rome; and leave the Reformed Church of England to maintain and carry on the glorious work which gave us our open Bible free to all, a Protestant Book of Common Prayer, and the Thirty-nine Articles, as a summary of our standard of faith in all material matters?

LISTEN TO BISHOP WILBERFORCE.

The following are the strong words of attack by Dr. Wilberforce, the celebrated High Church Bishop, when dealing with this work of these enemies of our Church:

> "Now, these things are honestly and truly alien to the Church of England. Do not hesitate to treat them as such. I abhor these fidgety desires to have everything non-Anglican. This is not a grand development, as some seem to think. It is a decrepitude. It is not something very sublime and impressive, but something very feeble and contemptible."

BEWARE OF THE PARROT-CRY, NO DIFFERENCES!

When it is intended to make some further Romeward attack on our Church by the Anglo-Roman party there is an ominous circulation of the now stereotyped statement that "all differences in our Church are now buried, that we are one, and that therefore all should agree in taking the further step indicated"—which, however, will bring us "one day's march nearer"—Rome!

I want you to note that I am merely giving a synopsis of what some of our leaders have stated. Mark the language which the head of the Church of England felt bound to use of those members, whether in England or Canada, who are doing that which is now being largely carried on in our midst under the pretence of reverence and a truer and more acceptable worship.

BE HONEST AND GO TO ROME.

The late Archbishop of Canterbury, Dr. Tait, the then head of our Church, said:—

> "There is virtually a conspiracy in the Church of England. In the ranks of the Church of England at the present time there are not only Roman Catholics but Jesuits. The rules of the Jesuits allow the members of that Order to assume any religion in order to promote the interests of the Mother Church—Rome. The more honest Ritualistic Clergymen have gone over to the Church of Rome—but many who are Roman Catholics in heart still remain in the Church of England, who, from year to year are introducing Popish practices in our Parish churches, and teaching Popery from our pulpits in its advanced forms."

Observe how plainly the Archbishop speaks—"a conspiracy," "Jesuits," "introducing Popish practices and

teaching Popery from our pulpits in its advanced forms."

This language embraces "Transubstantiation," "the Altar worship," "the sacrificial priest," "the Eastward movement," and the "Confessional," all of which are now being freely introduced into the Church of England both in that land and in Canada.

THE MEN OF FALSE PRETENCES.

Further, listen to the words of that acute statesman, the late Lord Beaconsfield, when Prime Minister of the House of Commons, in answer to the question "What is Ritualism?"—

> "I mean by Ritualism the practice by a certain portion of the Clergy of the Church of England of ceremonies which they themselves confess are symbolical of doctrines which they are pledged by every solemn compact which can bind men to their Sovereign and their country to denounce and repudiate. And of all the false pretences of this body of men, there is, in my opinion, none more glaring and pernicious than their pretending they are a portion of the High Church Party."

Think well over the position in which the Prime Minister places these men. The breakers of a "solemn compact" with their Sovereign and their country, seeking to obtain what they are aiming at under "false pretences."

THE CHURCH IN CANADA SPEAKS OUT.

If space permitted I would quote more at large from the charge, which should be published and spread abroad

among all members of our Church, beginning with the Clergy, because of the carefully prepared language employed by its author, showing so clearly that the Church of England is Protestant. This is the famous primary charge of the Bishop, afterwards the Archbishop of Toronto, in which he says:—

> "So utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, that I will never knowingly grant my license to officiate in this Diocese to any Clergyman who is a member of this Confraternity—or conspiracy, as it has been called, to undermine our Reformed faith. And I earnestly hope that in preaching or teaching concerning the Sacrament of the Lord's Supper, our Clergy will carefully guard against all such language as will give colour to a belief that is so repugnant to the spirit and teaching of the Church."

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

The Confraternity referred to is "the Confraternity of the Blessed Sacrament." This is one of those secret societies that refuses to publish the names of its members, as they find a difficulty in carrying on their fraudulent practices when these names are made known.

Observe how diametrically opposed is the language of the Archbishop to that which the Romanizers are busily engaged in at the present time. They not only use "all such language as will give colour to a belief," but they use language actually teaching this belief and instructing the hearers in the details of it. The Archbishop warns against employing language which may tend to false doctrine. These Anglo-Romanizers, in the teeth of the teaching of the Archbishop, boast of the use of lan-

guage that cannot be fairly otherwise read than as instructing their congregations in doctrines which they are pledged to denounce and repudiate.

Listen to the following, showing the activity of the C. B. S. (Confraternity of the Blessed Sacrament) in our midst.

In a church in our Dominion where the Rector is a member of this notorious society, on a Sunday evening last month, the Assistant Rector flung out a very direct challenge to members of his congregation. He is an ardent adherent of the Oxford Movement for the assimiliation of the Church of England to the Roman Catholic Church. This is one of the convincing pieces of evidence that differences have not ended, that they are being accentuated, and that unless the Protestants in our Church are true to her, numbers will either go over to the Church of Rome or join other Protestant bodies in our land. *He said he was proud of the fact that his church had advanced further in this direction than any other church in Canada. They had the altar lights, the vestments, the hangings, the incense, and since the Bishop had blessed the oils for holy unction, they had that too.*

THE CATHOLIC PRIEST AND PROTESTANT LAITY.

"And yet," he said, "I cannot count two score of Catholics all told in the congregation. Surely the time has arisen when we should choose between Catholic faith and Protestant negation; between a Church divinely established and one of merely human origin. Some of you come here week after week, you take part in the service, and pay towards the maintenance of the church,

and yet *unless you accept our holy Catholic faith in its entirety you are but a stumbling block to others, and it would be far better that you should leave us and join some Protestant congregation.*"

He declared that "the Church of England did not owe its birth to the Reformation, as Protestant Churches did, but that in the time of the Puritans time-serving Prelates had made changes in the prayer book, substituting 'service' for 'mass,' and making other alterations which were the fruits of that compromise. He said that the different forms of service in different bodies of the Church of England to-day led to confusion, and that *unity would never be restored until the Church came back to its Catholic teachings and observances. They had to choose between that and those Protestant Churches which were fast lapsing into Unitarianism and unbelief.*"

He announced that the sermon would be the first of a series on Sunday evenings, setting forth his views more fully.

Others boldly proclaim and publish lists of additional services containing the following:—

"*Vespers of the Departed.*"

"*The Stations of the Cross.*"

"*Confessions will be heard*" (at named hours).

A carefully prepared pamphlet has been circulated to introduce the following illegal acts:—

(*a*) Specially prepared Bread for the Communion Service;

(*b*) Flagons on the table containing the one the wine and the other the water;

(*c*) For this service the Minister to have vestments reserved for this service only;

(*d*) Some moments of self-recollection and "intention" before proceeding with the service.

(*e*) Until the end of the service stand before the middle of the Altar;

(*f*) Add a little water to the Wine on the Altar;

(*g*) Place the "Body of Christ" not in the fingers, but in the hand;

(*h*) After the blessing let the Celebrant himself reverently consume whatever remains of the consecrated Bread and Wine;

(*i*) Then wipe the Chalice and consume from it a little Wine, then a little Wine and water, and then a little water only;

(*j*) It is desirable that the people should stand up when the Celebrant enters the Chancel, and that they should remain upon their knees until after the consumption;

(*k*) There should be a re-table the length of the Altar, on which should be placed the Cross, vases of flowers and the two lights;

(*l*) A violet stole is worn until the sponsors have in the the name of the child renounced the Devil and all his works. It is then changed for a white one.

(*m*) The water should be poured, not sprinkled, on the child;

(*n*) It is to be remembered that sponsors are to be admitted and the sign of the Cross used, not at

the actual baptism, but upon the public reception of the baptized child, if it should live.

If the Bishops of our Church do not take up and deal with these conspirators they will drive her Laymen to reintroduce Church Associations to vindicate her true teaching.

A TRUE CHAMPION.

Then let us listen to the trumpet utterance of the greatest champion of our Church that has been given to us since the Reformation—the late Bishop Ryle, of Liverpool. This should be read, pondered over and acted upon by every faithful son and daughter of the Church. Thus it will be that, acting as true men and women, the peril at present threatening will be avoided:—

"BEWARE OF RITUALISM."

"Ritualism is The High Road to Rome; And The Triumph of Ritualism Will be The Restoration of Popery.

"Resist in Little Things."

"Resist strange dresses, sacrificial garments, the Eastward position in consecrating the Bread and Wine, idolatrous reverence of the consecrated elements, processions, banners, incense, candles on the Communion Table, turning to the East, crosses at the East, and extravagant church decorations; resist them manfully. They seem trifles, but they frequently lead to a great deal of mischief, and they often end in downright Popery.

"Resist it in Great Things."

"Oppose with might and main the attempt to reintroduce the Popish Mass and Auricular Confession in our Par-

ishes. Send your boy to no school where Auricular Confession is ever tolerated. Allow no Clergyman to draw your wife or daughter to private confession. Oppose sternly, and firmly, the attempt to change the Lord's Supper at your Parish churches into the Romish sacrifice of the Mass. Draw back from the Communion in such churches and go elsewhere. The Laity have a great deal of power in this matter even without going to law. They can do a great deal if they will only attend Vestry meetings about Church matters and tell the Clergy their mind. The Clergy cannot do without the Laity, any more than officers in a regiment can do without privates. If the English Laity all over England would rise in their might and say, 'We will not have the Mass and Auricular Confession,' Ritualism would wither away in a very short time.

"Resist it for Christ's Sake."

"His priestly and mediatorial offices are injured and dishonoured by Ritualism. These are offices He has never deputed to any order of ordained men.

"Resist it for The Church of England's Sake."

"If Ritualism triumphs, the days of the Church are numbered. *The Laity will leave her and she will die for want of Churchmen.*

"Resist it for the Clergy's Sake."

"The worst and cruelest thing that can be done to us is to lift us out of our proper places and make us lords over your consciences, and mediators between yourselves and God.

"Resist it for the Laity's Sake."

"The most degrading position in which Laymen can be put is that of being cringing slaves at the foot of a brother sinner.

"Resist it not Least for Your Children's Sake."

> "Do what in you lies to provide that, when you are dead and gone, they may not be left to the tender mercies of Popery. If ever you would meet your boys and girls in Heaven, take care that the Church of England in your day is maintained a Protestant Church, and preserves her Articles and the principles of the Reformation wholly uninjured and undefiled."

This is a splendid little handbook for the Protestant members of the Church. At the present date it should be our *vade mecum,* and indeed I cannot exaggerate the absolute necessity for this, when the whole plan of "these conspirators," as Archbishop Tait not too severely called them, is to proceed in their process of innovation so gradually as not to arouse suspicion.

One suggests that "choral service, so far as Psalms and Canticles are concerned, on some week day evening will train people to like a more ornamental worship, and that which began as an occasional luxury will be felt to be a regular want."

Again, the arch-conspirator, Dr. Pusey, advises:—

> "As a general rule, to disguise the Cross with such conventional shapes and such decorations as render it a mere ornament to the careless and unfriendly observer, but a Cross still to him that so regards it."

AGAINST THESE SECRET FOES.

Observe the warning of the late Bishop of Durham:—

> "We are threatened with the revival of the follies of a bygone superstition. A suspicious predilection has been manifested for the emblem of the Cross. How true this is most unfortunately is presented to us on all hands to-day."

Consider well how the late sainted Bishop McIlvaine describes with telling truth the whole system of Ritualism as being—

> *"One of Church instead of Christ—Priest instead of Gospel—concealment of truth instead of a manifestation of truth—ignorant superstition instead of enlightened faith—bondage wherein we are promised liberty—all tending to load us with whatever is odious in the worst meaning of Priestcraft, in place of the free, affectionate, enlarging, elevating and cheerful liberty of a child of God."*

AS AN ANTIDOTE STUDY OUR PRAYER BOOK.

How marked in the three following passages is the language of the preface to our Book of Common Prayer as to the omission of matters, cast out at the Reformation, they seek now to reintroduce.

> "It is more profitable because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious."

The very superstitions which our Reformers did away with these innovators are seeking to bring back.

The immense danger of permitting the beginning of such innovations is thus forcibly presented:—

> *"And for because they were winked at in the beginning,* they grew daily to more and more abuses, which not only for their unprofitablenes, but also because they have much blinded the people and obscured the glory of God, are worthy to be cut away and clean rejected."

And again, language which was used of the then "novellers" may after more than three centuries be applied to the novellers of to-day:—

"Some be so new-fangled that they would innovate all things, and so despise the old, that nothing can like them but that is new."

CHRIST'S GOSPEL NOT A CEREMONIAL LAW.

The following passage, taken from the preface, would seem to be almost prophetic:—

"But what would St. Augustine have said if he had seen the ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared! This our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken than declare and set forth Christ's benefits unto us. And, besides this, *Christ's Gospel is not a ceremonial law* (as much of Moses' law was), but *it is a religion to serve God and not in bondage of the figure or shadow, but in the freedom of the Spirit.*"

THE ROMANISTS' BOAST OF THE DOINGS OF THE CONSPIRATORS.

Now, let us listen to the boast made of what is being done by these conspirators within the fold of our Church, as given in a Roman Catholic publication:—

WHAT AN ARRAIGNMENT.

"To the upper classes we have the easiest acc[illegible] there more than elsewhere our work is done for us by those who know not what they are doing. . . . *Ritualists have accustomed the country to the look of our Priests and of our Nuns, of our Altars, our vestments, and our ceremonies, and they preach our doctrines. Their disregard of authority has enabled them to do what the old Tractarians would have been driven out of the Church of England for doing.* But the result is that the vast mass of Anglicans

entertain very different feelings respecting our faith and practice from any that a short time ago could possibly have been anticipated. *Let them go a little further and they will convince the religious portion of the community that the Reformation was a blunder and a sin ! ! !*"

AWAKE! AWAKE!

And again, listen to the boast contained in a Protestant Episcopal Church paper, which surely sounds a warning note in the ears of every lukewarm Protestant, who by his coldness and indifference is aiding in the work of undermining the Church, and is thereby virtually acquiescing in the steady introduction of Roman Catholic doctrine:—

"There are now about one hundred places where daily Mass is celebrated, and upwards of thirty Parish churches using incense. Ten years ago this latter number was not more than six. There was no reservation then, while now there are not less than ten Altars in whose Tabernacles the Sacred Host is reserved. Confessions are regularly heard in at least one hundred congregations, and confessional boxes abound. One can find an early Mass almost anywhere now in the United States on Sunday, and the practice of non-communicating attendance at late and high Masses is ever on the marked increase. Besides this there are numerous spots in the country where the Clergy are Catholic Priests at heart and not included in the above, because of ignorance or prejudice of the Parishes to which they have recently come, stand in the way of the immediate introduction and maintenance of the doctrine, discipline and worship of the Catholic Church."

And now while these conspirators inside and outside the fold of our Church are boasting of their work and their prospects, and how nearly they are drawing the

Church of England to the Church of Rome, listen to the boast of the Church of Rome through Dr. Manning in his address to the Third Provincial Council of the Archdiocese of Westminster:—

A UNIVERSAL EUCHARISTIC CONGRESS.

"This century will make a great epoch in the history of the Church. . . . It is good for us to be here in England. It is yours, Right Reverend Fathers, to subjugate and subdue the will of an Imperial race, the will which, as of Rome of old, rules over nations and peoples invincible and inflexible. . . . You have a great commission to fulfil; and great is the prize for which you strive. Surely a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of the faith. None ampler or nobler could be found. . . . It is the head of all Protestantism; the centre of its movements and the stronghold of its powers. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world. Once overthrown here, all is but a war of detail. All the roads of the world meet in one point; and this point reached, the whole world is open to the Church's will. England is the key of the whole position of modern error."

What the tender mercies of these Ecclesiastical conquerors will grant us is shown in the last mail from Spain, which gives an account of the imprisonment of an Evangelist for writing in "El Heraldo" that "the wafer is not the Body of Christ and should not be worshipped as such." ! !

In view of the great work contemplated and to be carried on with the foes within and without our Church, we may well all call upon God to save and deliver our Reformed Church, which sets forth in its purity and

simplicity the gospel and teaching of our Lord and Saviour Jesus Christ.

Our members cannot too distinctly understand that our Church is absolutely Reformed and Protestant. We have no right to exist but on this basis. On it we are built. A pure Reformed Church. The Spirit-enlightened soul, and the strong hand of the Reformers swept away the errors and superstitions with which the Priestcraft of Rome had saturated the pure and simple worship of the first century. They gave us the Bible, Prayer Book and standards, which the spirit of the Church of Rome, through our Sacerdotalists, is now seeking to compass heaven and earth in order to take from us, and to replace it by tradition, priestly rule, and sacrificing priests to dethrone Christ and exalt themselves and the Church in His place.

I had intended to have referred more at large to this subject, but find it to be unnecessary, as the first charge of the late Archbishop of Toronto deals so fully and so admirably with the matter, that I most gladly replace my comparatively poor and weak utterance with what follows. This is that first charge referred to at the time and thereafter as the Magna Charta of the Church of England in this Diocese:—

EXTRACTS FROM THE FIRST CHARGE OF THE LATE ARCHBISHOP OF TORONTO, DELIEVRED 10TH JUNE, 1879.

It is not well that the remembrance of this statesmanlike utterance should pass away. Its calm, judicious, uncompromising words, containing the promise and guarantee of times of refreshing, were the fitting beginning of an episcopate of over thirty years' duration, in which much of good was wrought for our Church.

The needs of the present day call for a diligent reconsideration of this document, hailed by Evangelical Churchmen when delivered as their Magna Charta. It should be studied and spread broadcast throughout our Dominion. Let not the good that these words of wisdom accomplished, when delivered, be forgotten at a period when they are as much wanted as when they were first uttered.

1.—GOD'S RULE IS DIVERSITY, NOT UNIFORMITY.

"That there should be divergences of opinion on points of doctrine and practice among those who are yet sincere sons of the Church of England, we must concede to be inevitable and allowable—inevitable, since it has pleased God to endow the human mind with so wide a diversity in its views of truth and its processes of thought; and allowable, because the authoritative standards of our Church have been wisely framed with a sufficient comprehensiveness of range as to their construction to embrace such diversity.

"Unity is, without doubt, a necessary mark of the true Church of Christ—may we strive with all our hearts to attain to it!—but I do not believe that to realize that unity for which He prayed and taught us to pray, it is necessary that we should wait until our own visionary dream of uniformity is fulfilled. Indeed, a study of all God's works in nature goes to demonstrate that not uniformity, but diversity, is His rule—in the works of man it is the latter feature that is recognized as pleasing; the former is, by common consent, avoided as offensive to instinctive taste; and we feel that the truest, most complete unity is that which is attained by the harmonizing of diversities into a consistent, agreeing whole."

2.—THERE ARE PARTIES, AND EACH HAS THE RIGHT TO EXIST.

"It is fruitless for us to deny, brethren, it would be unworthy for us to apologize, that there are parties in the Church. I trust we have learned enough wisdom from the past frankly to accept the position; and that each party is willing honourably to concede to the other the right to exist and to claim a just recognition—so long, of course, as its doctrines and usages are within the legitimate limits of a fair and honest interpretation of the formularies acknowledged by both. Constituted thus, as our Church is, he could never be a true Bishop of the Church who allowed himself to be the Bishop of a party."

3.—NO COMPROMISE—BUT TOLERANCE.

"I am compelled, of necessity, to tread upon dangerous ground; and feel the greater need that therefore is for precaution in guarding myself against misconstruction. I am not advocating compromise, which is a weak and futile expedient for evading difficulties, but tolerance. I am not contemplating a surrender of principles, which would be a betrayal of the truth; but I do propose to myself, as the

essential of a good, an ideal Bishop, a heart large enough to embrace within its sympathies, and a mind unbiased enough to honour with its confidence all godly, sincere, earnest Churchmen, though they may belong to different schools of thought; an impartiality that will mete out to each his due, uninfluenced by motives of party; a tenderness in judging and a gentleness of dealing that is ready to make an allowance for errors that are of the head only, and a firmness of hand that will hold the reins of power evenly with a strict justice that is undeviating, and will steer a straight course of equity and right, without fear or favour.''

4.—HOLDS WITH PROTESTATIONISM AND AGAINST SACREDOTALISM.

''And here, again, let me not be misunderstood. I do not mean to imply that a Bishop has no right to have any opinions of his own; that his views must be colourless; that he must agree with everything and anything with a kind of latitudinarian indifferentism; that his mind must be emasculated of vigourous activity, and divested of all independence and individuality.

''I claim that I hold views; and views of a very distinct character—views which I prize most highly, which are to me as the apple of the eye, and which I would refuse to part with at the price of any place of dignity in the Church. I hold most strongly the Protestant Evangelical views of our Reformed Church, as opposed to the Sacerdotal and Sacramentarian views which are characteristic of Romanism.''

5. DOES NOT APOLOGIZE FOR THE REFORMATION.

''There are those who have grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But, I would ask, what existence have we as a Church duly constituted, with a polity of its own, with prescribed liturgy and authorized

standards, except through the Reformation? It is true that we trace back the independent autonomy of our branch of the Church Catholic far beyond that struggle which was as the throes of a second birth; beyond its subjection to the Papal primacy; beyond the accession to it of the Saxon converts of Augustine, and its consequent first connection with the See of Rome, back through the persecutions and depressions of the British Christians, who also had their Bishops and their liturgy, to the very Apostolic age."

6—OUR CHURCH REFORMED FROM THE ERRORS, IDOLATRIES AND SUPERSTITIOUS CEREMONIES OF ROME.

"Our Church of England dates from thence, and not from the Reformation; the separation from Rome was not a schism from the body, but a self-emancipation from an imposed yoke, a return to original independence; the renunciation of the errors, the idolatries, the superstitious ceremonies of Rome was the purging of the ancient Church from the accretions of defilement, through the mediæval period, that had dimmed her light and sullied her purity. And therefore, although with just pride we claim for our Church that she is no new Church, but the oldest of Churches, cleansed, remodelled and restored nearer to the pristine purity and the primitive pattern of faith and practice than any other Church, we cannot deny, if we would, that what we are as a Church to-day was the work of the Protestant Reformers. To these noble, holy and learned men, even if they were erring, who shed their blood to purchase with it for us the priceless heritage of a pure faith enshrined in a form of worship that is sublime in its dignity, venerable for its antiquity, and glorious with the beauty of holiness, we owe a debt which we cannot overestimate, a debt which it were the climax of base ingratitude for us to repay, as some who call themselves Anglican Churchmen have done, by casting opprobrium upon their blessed memory."

7 THE SPLENDID HERITAGE—BIBLE—BOOK OF COMMON PRAYER—THIRTY-NINE ARTICLES.

"The heritage they have bequeathed to us is indeed a rich one—a faithful version of the Holy Scriptures in our own tongue, that the unlearned may have free access to the Words of Life and 'the Book of Common Prayer and Administration of the Sacraments and other rights and ceremonies of the Church.' The Thirty-nine Articles of Religion, forming a complete summary of the Reformed faith on the cardinal doctrines of Christianity, and especially on those points which were matters of controversy with the Church of Rome, although of somewhat inferior authority, we acknowledge as the standard of reference for the Church's teaching and subscribe 'in their true, literal and usual meaning, not drawing them aside any way nor putting our own sense or comment to be their meaning, but taking them in the literal and grammatical sense.'

"We are all agreed in the recognition of these three standards as the tests to which we are willing that Churchmanship should be brought. The first, the Bible, if we believe in its divine inspiration, must ever be to us the supreme, sole, final appeal in matters of faith and practice of life, so that in the words of the Sixth Article, 'Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.'"

8.—AN EVANGELICAL PRAYER BOOK CHURCHMAN WHO PREACHES THE GOSPEL.

"And herein I profess my unfeigned assent and consent to its teaching as thoroughly scriptural; my deep love and reverence for its form of sound words as those in which my fathers have found spiritual comfort in worshipping for three hundred years; and my unswerving allegiance to its authority as the exponent of the Reformers' doctrine. I

claim that in avowing myself a Prayer Book Churchman I vindicate my title to be held a Protestant Churchman; for the Prayer Book is, as I regard it, the very bulwark of Protestant principles.

"I have laid claim to the further character of being an Evangelical Churchman. It is much to be regretted that so unexceptionable a definition should have been narrowed down to the designation of a party. I hold that the chief glory, the very raison d'être of the Reformed Church of England, is that she is an Evangelical Church. The very purpose of her purgation from Romish traditions was that she might be the depository and dispenser of the pure, unadulterated Gospel of Christ. It is the accord of her teaching, her formularies, her rights, her Prayer Book, with that Gospel as revealed in Holy Scripture that constitutes their claim upon our acceptance. I know of no duty which our Church lays upon her ordained Ministers paramount to that of fulfilling her Lord's commission to preach the Gospel to every creature, of none she enjoins upon her children other than in all things to obey the Gospel of Christ their Saviour.

"It shall be my one aim in all my ministrations, as it has been in the past, to know nothing in my preaching but Jesus Christ and Him crucified, to set forth sacraments, ordinances, creeds and ceremonies, not in the place of the Gospel, but as means to bring men nearer to Christ and Christ nearer to men. This is what I understand by being an Evangelical Churchman, to be thoroughly loyal to the Church from a conviction that she is based upon the Gospel as her authority, pervaded by the Gospel as her Spirit and conformed to the Gospel in her teaching."

9.—AN EVANGELICAL PRAYER BOOK CHURCHMAN, GLADLY ACCEPTING THE WORK OF THE REFORMERS AS IT STANDS.

"A sound, conservative Churchman, conservative of the Evangelical doctrine and Apostolic order as they have been bequeathed us by the Reformers, is what I aim to be, for

I am one of those who are satisfied with what the Reformers have done, regretting nothing which they have abolished; and not wishing to see anything abolished which they have thought worthy to be retained."

10.—THE LAITY ARE STAUNCHLY PROTESTANT AND MUST HAVE CLERGYMEN OF SOUND PROTESTANT VIEWS.

"If any apology is needed from me for trespassing at such length upon your time and in such plain simplicity of language, with what may be called my Declaration of Faith, I find it in the present condition of our Church in this Diocese, which must be to all of us matter of deep distress and concern. It is useless for us, through feelings of false delicacy, to attempt to conceal from ourselves the fact that there are a large number of our country missions in which the Church is dying out, and that there has been a holding back of the means which are necessary to the support and extension of our missions, and that both these symptoms of declining prosperity are, to a large extent, attributable to a want of sympathy and confidence on the part of the Laity in the teaching of the Clergy. I fully recognize that, in the administration of the Diocese, the task to which I have to address myself is to endeavour to restore this lost confidence. Without it it is impossible that we can regain a state of strength, vitality and progress.

"There can be no question in the mind of anyone acquainted with the religious aspect of the country, that the heart of the great bulk of our Laity is staunchly, jealously Protestant. I thank God for it. And in the endeavour to fulfil the difficult task that lies before me, my first and most earnest efforts will be directed to supply the missions of the Diocese with Clergymen of sound Protestant views."

11.—HABITUAL CONFESSION AN ERRONEOUS AND STRANGE DOCTRINE FOREIGN TO THE TEACHING OF OUR CHURCH.

"Among such erroneous and strange doctrines, which have unhappily found their way into our Church, but are wholly foreign to her teaching, are notably those of habitual confession and Real Presence of the Body and Blood of Christ in the consecrated elements. On the first of these the Bishops of our Church have pronounced with the consensus of unqualified condemnation. The very limited time at my disposal forbids my entering at any length upon this or any other of the important questions which agitate the Church. I would say, briefly, that the claim which has been put forward by some Presbyters to a right to demand and receive the confession of penitents before giving them absolution, indicates and would seem to spring from exaggerated views of Priestly authority which are alien to the whole spirit of our Church's teaching, have no warrant whatever in the Word of God and are justly regarded by Protestants as the reproach of the Church of Rome.

"The instructions given in our Prayer Book to the Clergy as to receiving voluntary confessions, are very slight. The Archbishop of Canterbury, in his primary charge as Bishop of London, remarks, 'The silence of the Church of England formularies as compared with the fulness of the Church of Rome in treating of systematic confession, is itself, to my mind, an irrefragable argument to show that the mind of our Church is quite against the practice.'

"The progress of our Reformers' views on this subject may be traced by comparing the Second Prayer Book of King Edward Sixth, in 1552, with the First Book of 1549. The Rubric in the visitation for the sick in the first book stood thus:

"'Here shall the sick person make a special confession, if he feels his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this form; and the same form of absolution shall be

used in all private confessions.' In the second book this last clause, 'the same form of absolution shall be used in all private confessions,' was expunged; thus clearly taking away the authority for using a form of private confession. Again, at this same revision, in the Communion office, the passage was struck out from the address to the Communicants, 'Requiring such as shall be satisfied with the general confession not to be offended with them that do use to their further satisfying the auricular and secret confession to the Priest.' Here is another unmistakable indication of the intention of our Reformers to abolish private confession from the Church system.

"The three passages in the Book of Common Prayer which bear upon this subject are: First, the exhortation which calls upon us to confess our manifold sins and wickedness, with a humble, lowly, penitent and obedient heart, and that, not only at all times in humble acknowledgment before God, but most chiefly in our daily assembling together in public, before we receive comfort from hearing the declaration, which the Minister is authorised to pronounce, of God's willingness to pardon and absolve all them that truly repent and unfeignedly believe His Holy Gospel. Second, the invitation which concludes the first form of warning for the celebration of the Holy Communion, 'Because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means (i.e., confession to God, repentance and restitution) cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.' The third passage I have already quoted from the order for the visitation of the sick, wherein the Pastor is directed to move the sick person to make a special confession of his

sins, if he feel his conscience troubled with any weighty matter, 'that if he seems truly penitent he may have the consolation of hearing from his Pastor's lips before he dies that God of His great mercy in Jesus Christ is ready to pardon him.'

"The first of these passages enjoining the confession of sins publicly before the congregation gives no countenance whatever to the practice of the confessional, and as to the other two, it is sufficient to point out that they plainly, in their honest interpretation, have reference solely to the ordinary pastoral intercourse of the Clergyman with his people. This intercourse should be of the most sacred character, dealing with the spiritual condition of those entrusted to his care, as well the sick as the whole, as need shall require and occasion shall be given. It is to be feared that we are not generally faithful enough to our duty and our opportunities in this respect; a good deal of plain speaking, admonition, remonstrance, searching into the state of the heart, is, no doubt, necessary on the Pastor's part, if he would lead his people individually to repentance and the seeking of God's pardoning mercy; but this is a very different thing from what some have attempted to introduce into our system as habitual confession to the Priest."

12.—HABITUAL CONFESSION IS AN OUTRAGE TO OUR CHURCH TO BE LOATHED BY PURE-MINDED PEOPLE.

"I will not dwell upon the moral and social aspect of this question; the terrible scandals, the injury to morality, the mischief in families which have resulted from this practice as carried to its ultimate issues in the Church of Rome, and have made the very name of the confessional to be indignantly spurned and loathed by every pure-minded, independent man; what I insist upon is that it is an outrage to the Reformed principles of our Church, a practice that cannot be tolerated with any sanction from her authority. I close this subject with another quotation from the Charge

of Bishop Tait in 1858: 'If,' he says, 'any Clergyman so preaches to his people as to lead them to suppose that the proper and authorized way of a sinner's reconciliation with God is through confession to a Priest and by receiving Priestly absolution—if he leads them to believe that as the Greek Church has erred by neglecting preaching, and the Church of Rome by not encouraging the reading of the Scriptures, so our Church has hitherto been much to blame for not leading her people more habitually to private, auricular confession—if he thus stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they come to seek his aid receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rules of worship—taking them into the vestry of his church, securing the door, putting on the sacred vestments, causing them to kneel before the Cross, to address him as their ghostly father, asking a string of questions as to sins of deed, word and thought, and imposing his penance before he confers absolution—then the man who thus acts, or—even if some of these particular circumstances are wanting—of whose general practice this is no exaggerated picture, is, in my judgment, unfaithful to the whole spirit of the Church of which he is a member.'"

13.—THE REAL PRESENCE IS ALSO AN ERRONEOUS AND STRANGE DOCTRINE FOREIGN TO THE TEACHING OF OUR CHURCH.

"With regard to the other 'strange and erroneous doctrine,' which I have here instanced—that of the Real Presence—we cannot but remember that in its extremest form, as Transubstantiation, it formed the chief point of issue with the Church of Rome, the centre around which the strife raged the fiercest, the crucial test which cost many faithful and true men their lives. Probably no member of

the Church of England, however extreme his Sacramentarian views, holds this doctrine, in its full import, and undisguised repugnance; no Anglican Priest would venture to assert it openly, in defiance of Article Twenty-eight, which declares, 'The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner.' 'And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.' But there is a manner of speaking of the mystery of the spiritual Presence of Christ, in and under the outward symbols, and of the effects which follow the act of consecration, which tends to inculcate views of the Holy Sacrament, very closely approaching those which this Article strongly condemns. For example, in the Manual of the Confraternity of the Blessed Sacrament I find such language as this, 'O my beloved Lord and Saviour, Jesus Christ, I firmly believe, because Thou hast said, "this is My Body; this is My Blood" that in this Blessed Sacrament Thou art truly present, Thy Divinity and Thy Humanity, with all the treasures of Thy merits and Thy grace; that Thou art Thyself [illegible] offered for us in this Holy Oblation; and dost through Thy Own Presence communicate the virtues of Thy most precious Death and Passion to all Thy faithful living and departed.' And again, 'I adore Thee, O Lord my God, whom I now behold, veiled beneath these earthly forms. Prostrate I adore Thy Majesty.' In the 'Litany of our Lord present in the Holy Eucharist' in the same Manual, amongst many like allusions to a corporeal Presence, occurs this suffrage, which seems to symbolize with the heresy of the sacrifice of the Mass, 'That by this adorable sacrifice we may acknowledge our perpetual dependence upon Thee'; and again in the 'Litany of Reparation,' 'O Sacred Victim, consumed on the Altar by us and for us; have mercy upon us.' Once more, in the 'Office for Spiritual Communion,' the direction is given, 'Here meditate devoutly on the Passion and Death of Jesus Christ; or on the Real Presence of His Sacred Body and Blood in the Holy Eucharist, or on the Holy Sacrifice of Himself therein continually offered before the

Father.' It is, of course, possible, by the exercise of an extreme charity, to believe that persons who hold such language may persuade themselves, by some in[illegible]uity of reasoning, that they mean nothing more tha[illegible]s taught by our Church; but it seems to me that no plain, simple folk could understand from it anything else than the assertion of the bodily presence of the crucified Christ, in the consecrated Bread and Wine, and of the repetition in every act of communion of that atoning sacrifice of Himself, which Scripture tells us was made once for all.''

14.—THE PRACTICES, ATTITUDES AND GESTURES WHICH TEACH THE DOCTRINE OF THE REAL PRESENCE CONSIDERED.

''But it is not [illegible]eaching only that may suggest this doctrine of the Real Presence—there is a serious danger of leading unstable minds into the same error, by the practices, the attitudes and gestures which have been introduced into the act of communion. Those who, no doubt from a sense of deep reverence, have adopted the practices I refer to, verge very closely upon the violation of the last clause of the Article already quoted: 'The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped.' The consecration of the elements, with the celebrant's back turned to the people so that they are unable to see what is done, the elevation of the consecrated Bread above his head, the prostration of the communicant before the Holy table, the receiving of the elements with every manifestation of a profound obeisance to them as possessing an imparted virtue by the act of consecration, and non-communicating attendance—all these practices, neither enjoined in nor deducible from the Rubrics, have the semblance of a superstitious adoration of the sacred symbols. They may be innocent in int[illegible]nt, but their danger is lest they lead on the worshipper from step to step to the fatal error of believing that by virtue of the Priest's act the very

Body and Blood of Christ are offered up afresh on the Altar, an oft-repeated sacrifice for sin.

"You will remember how careful the Church has been to guard the reverential posture she enjoins on recipients against this misconstruction. At the first revision of the Prayer Book in 1552 the Royal Council added a declaration concerning kneeling at the communion, which, having been omitted since the reign of Elizabeth, was again subjoined, with certain modifications, in its present form, at the last revision in 1661. 'It is hereby declared, that hereby no adoration is intended, or ought to be done, either unto the sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remains still in their very natural substances, and therefore may not be adored, for that were idolatry, to be abhorred of all faithful Christians.'

"By all means let us inculcate upon our communicants, both in precept and by example, the utmost devotion of heart and reverence of demeanor in approaching these Holy mysteries; in drawing nearer to the Spiritual Presence of our adorable Saviour than in any other ordinance; but, as we love the Truth, let us shun everything that savours of or conduces to superstition."

15.—CLERGYMEN IN SUCH A CONSPIRACY TO UNDERMINE OUR REFORMED CHURCH WILL NOT BE LICENSED.

"So utterly subversive of the Protestant doctrine of our Church on a matter if vital importance do I consider such teaching, that I will never knowingly grant my license to officiate in this Diocese to any Clergyman who is a member of this Confraternity—or conspiracy, as it has been called—to undermine our Reformed Faith. And I earnestly hope that in preaching or teaching concerning the Sacrament of the Lord's Supper our Clergy will carefuly guard against all such language as may give colour to a belief that is so repugnant to the spirit and teaching of the Church."

16.—THE RULE IN "RITUAL" IS "THAT WHICH IS GOOD FOR THE USE OF EDIFYING."

"I could have wished, had space permitted, to address you fully on the subject of Ritualism. For the present but a few words will suffice. Our Church is distinguished above other Reformed Churches in possessing a Ritual which is essentially grand, decorous and beautiful, and has throughout her history not thought it unworthy to call into her aid the hand-made arts of music, architecture and decoration, to render her services of prayer and praise, at once promotive of devotional feeling in the worshipper and becoming the glory and majesty of Him worshipped. For my part, I should grieve to see our beautiful Liturgy robbed of all that makes it impressive as the service of the sanctuary, and reduced to the barren coldness of a cheerless, Puritan worship. A comely, well-appointed house of prayer, with all the furniture and vessels for the use of God's service, designed with taste and kept in scrupulous cleanliness and order, good music of a church character, and a hearty, responsive service, I believe to be not only calculated to attract worshippers, but profitable to interest their hearts in the worship. In all these matters the rule should be, 'that which is good for the use of edifying.'"

17.—THE DIGNITY AND BEAUTY OF SIMPLICITY AS OPPOSED TO THE TAWDRY TINSEL AND MIMICRY OF ROME, WHICH DRIVES SO MANY OUT OF OUR CHURCH.

"The one only plea for the improving of Ritual must be the promoting of reality, earnestness and spirituality in worship. And of our Reformed Church, as contrasted with idolatrous Rome, the character of her Ritual should be the dignity, genuineness and beauty of simplicity, as opposed to the frivolous, tawdry tinsel of outward pomp and pageant. Simplicity should be the glory of all our services, simplicity

that is the natural expression of sincerity—not that bald and dull simplicity which is begotten of indifference and slovenliness. But unhappily some, in their fondness for the externals of religion, or their leanings to symbolism and æsthetic modes of worship, or their excessive zeal for ceremonial, have far exceeded this rule of simplicity, and by their introduction of excessive decorations, floral and symbolic, continual bowings and genuflections, candles lighted in broad day, peculiar shaped vestments and many-coloured stoles, and otherwise what has been called 'the mimicry of the outside of Rome,' have given serious offence to the sober common sense of their people and aroused suspicions in them that something dangerous lurks behind. Indeed, while these practices find favour with a few of extreme ecclesiastical tastes, it cannot be concealed that they have been the means of alienating the affections of great numbers of the plain, simple people from the Church, and driving them into schism, to join themselves to dissenting communions. 'Why,' it has been asked, 'should any Clergyman wish to make his church such that a common man placed suddenly within would not be able to say whether he was in a Church of England or a Romish place of worship'?

18.—AVOID INNOVATIONS.

"Our Church has provided in her Rubrics a Ritual which gives ample scope for a solemn, beautiful, chaste and hearty service, the vestments sanctioned by long presumptive usage, the decent white surplice with sleeves, the black stole and hood belonging to the degree, furnish a priestly garment sufficiently expressive of the holiness of the office and of a simple dignity and comeliness to satisfy the purest taste; the music that has been created by the Church of England through three hundred years, and is the exponent of the genius of her service, offers a repertoire extensive and varied enough to supply the demands of the most cultivated and critical taste, and possesses compositions of sacred and solemn beauty that have justly made themselves dear to the

hearts as well as the ears of Church-going people; and all these may be legitimately made the most of to render the service a real help to the soul's spiritual emotions. Everything beyond these must be regarded in the light of an innovation; and innovations in Ritual and worship it is my duty to set my face against, and as far as my authority extends, to check and resist.''

19.—OFFEND NOT OUR BROTHER WITH DECORATIONS.

''With regard to church decorations, which may be innocuous in themselves, I must earnestly warn my younger brethren of the Clergy especially against pushing them to dangerous extremes. To take a familiar example, the emblem of the Cross, which is unquestionably the most ancient and appropriate of Christian devices—suppose that the use of it is the cause of offence to a weak member of your flock. What is our duty, as a Christian man and a Pastor of the flock? To insist upon the ornament as unoffensive and retain it to gratify your taste, and so alienate your brother or wound his weak conscience, or to yield your predilections to his scruples? You admit that no principle is involved; no law of the Church or precept of the Gospel enjoins that crosses should be set up over the holy table or on the wall; and surely the spirit of tender charity that was the rule of the large-hearted Apostle will prompt you to decide, 'I will set up no cross while I live, lest I make my brother to offend.' ''

At times our Church makes a protest against these abuses, as is to be found in the unanimous utterance of the Provincial Synod at the City of Montreal, in the year 1868, when the action of the Ritualistic innovators in certain matters was brought to the notice of this august body:—

''Whereas the elevation of the elements in the celebration of the Holy Communion, the use of incense during

> Divine service, and the mixing of water with the sacramental Wine, are illegal, it is resolved by this Synod that the above mentioned practices are hereby forbidden in the Church of this Province; and whereas the Rubric at the end of the Communion service enacts that 'the Bread shall be as is usual to be eaten,' the use of wafer Bread is hereby forbidden;
>
> "And this Synod would express their disapprobation of the use of lights on the Lord's Table, and vestments, except the surplice, stole or scarf and hood, in saying the public prayers or ministering the sacraments or other rights of the Church, and their determination to prevent, by every lawful means, their introduction into the Church of this Province."

but there the matter ends and the lawless Priests continue their work unhindered.

WHAT TRANSUBTANTIATION MEANS.

It is well for us to remember that although the early fathers had the same texts in the Bible that the Church of Rome has to-day, yet they did not deduce many errors from these verses that Rome centuries after decreed. Take, for instance, the doctrine of Transubstantiation. It was not until the Fourth Council of Lateran in A. D. 1215 that Transubstantiation was decreed to be a doctrine of the Church, and from that time the name as well as the dogma came to be in current use. The words of the Lateran decree are as follows:—

> "The Body and Blood of Christ are contained really in the sacrement of the Altar under the species of Bread and Wine; the Bread being transubstantiated into the Body of Jesus Christ and the Wine into His Blood by the power of God."

This Canon, passed in the Pontificate of Innocent the Third, placed Transubstantiation among the settled doctrines of the Church of Rome, and accordingly the Council of Trent, in 1551, pronounces an anathema on all who disbelieve it. This introduces the Christian to one of the many idolatries of the Church of Rome. No person can discriminate between the essence of the doctrine of "Transubstantiation" in the Church of Rome and the doctrine of the "Real Presence" as propounded by the Anglo-Romanizers of the Church of England. The teaching of the hymns introduced by them into "Hymns Ancient and Modern" and "The Book of Common Praise." leads directly up to the "Hymnal Noted," in which is fully explained what is covered by the language of these sacramental hymns—

"Farewell to types, henceforth
We feed on angels' food;
The guilty slave, Oh wonder,
Eats the Body of his God." " "

THE HORRIBLE DOCTRINE.

How horrible! Eats the body of his God!! Think, how can that be a God which people eat!

What a comically irreverent use to make of a God! To eat Him! The Jews crucified their God, but terrible to relate, the Anglo-Roman shows his love! by eating Him! What an insane kind of Christianity we have here! The Priest makes God, and then he and his congregation join in eating Him! Can the savages of the heathen islands go further in ignorant folly than is here found?

Surely this is the God of a non-Christian Church. To kill and eat the Christ! If you have made God, honour Him, worship Him, preserve Him, keep Him as your household God, but in the name of all that is holy and sacred, do not dishonour Him by treating Him as a piece of perishing food and consign Him to the filth of the ordinary receptacle for what is eaten.

All this is taught in the language of the sacramental hymns found in and objected to by many in the "Book of Common Praise." This is emphasized by the bowings, genuflections, prostrations, crossings, elaborate worshippings and altar lights which surround this Mass Book service.

In the name of unity, conditions are sought to be imposed which compel divisions by the arrogant claim to this God-making power.

THE BLASPHEMOUS PRIEST.

How blasphemous is the presumptuous statement of the Priest who, manipulating and bowing before the piece of bread, makes a sign to his people that he has made his Creator. This credulity and superstition rivals that of the heathens who worship stocks and stones and on whom we expend our money in seeking to convert them from their folly. They make their God out of a piece of wood, the Christian heathen makes it out of a piece of bread, and, believing in the work wrought by the incantation of a Priest, kneel down before it.

If the people of our Church should follow their Priests in this teaching, consider the abominable cannibalism and insult thereby offered in eating the God presented by the Priest!

How gross is the materialism which teaches that, as God is to enter the stomach, it should be empty to receive Him, and therefore the participant should communicate fasting!!

It is perfectly appalling to find the Church of England falling so fast and so completely into this blasphemous folly of the Church of Rome. The reason for communicating fasting has been openly proclaimed by the Church for centuries. It is now openly proclaimed in our Dominion, and persons are instructed that to communicate fasting is now considered a requirement of our Church!

It is scarcely possible to write temperately upon this low, false, childish view sought to be inculcated by the Anglo-Romanist, that the soul is reached through the stomach. It overturns the spiritual instruction of our blessed Lord, and negatives the great fundamental truth that God is a Spirit and they that worship Him should worship Him in spirit and in truth.

And then the illogical folly of these idolaters who, fasting, swallow their God, but immediately thereafter replenish the stomach with its sacred contents, by an ordinary meal!!

Are our people forgetting that this blasphemy helped largely to form the great gulf fixed between the Church of England and the Church of Rome at the Reformation of ever-blessed memory? Let us spend a short time in considering the position in which these two Churches were then placed by the standards then adopted, which, let it never be forgotten, still govern our Church. Ponder well over the distinct statements of our Articles proclaiming our separation from Rome.

The reason for the separation and the irreconcilable differences.

ARTICLE 20.

"It is not lawful for the Church to ordain anything that is contrary to God's Word written."

ARTICLE 19.

"The Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

ARTICLE 22.

"The Romish doctrine concerning Purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented and grounded upon no warranty of Scripture, but are repugnant to the Word of God."

ARTICLE 31.

"The sacrifices of masses in the which it was commonly said that the Priest did offer Christ for the quick and the dead to have remission or guilt, were blasphemous fables and dangerous deceits."

ARTICLE 21.

"General councils . . . may err and sometimes have erred even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture."

ARTICLE 6.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be

proved thereby, is not to be required of any man that it should be believed as an Article of the faith or be thought requisite or necessary to salvation."

ARTICLE 25.

"There are two sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, unction, are not to be counted for sacraments of the Gospel, being such as are grounded partly of the corrupt following of the Apostles, etc. . . . The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them."

ARTICLE 28.

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"*The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith.*

"The sacrament of the Lord's Supper was not by Christ's ordinance *reserved, carried about, lifted up, or worshipped.*"

ARTICLE 29.

"The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine said) the sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing."

ARTICLE 30.

"The cup of the Lord is not to be denied to the Lay people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

ARTICLE 14.

"Voluntary works besides over and above God's commandments, which they (the Church of Rome) call works of supererogation, cannot be taught without arrogancy and impiety."

ARTICLE 7.

"Christ who is the only mediator between God and man."

ARTICLE 32.

"Bishops, Priests and Deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same and serve better to godliness."

ARTICLE 37.

"The Bishop of Rome hath no jurisdiction in this realm of England."

I trust that the interest of my readers in the consideration of those portions of the 39 Articles that show the fundamental differences between the Church of England and the Church of Rome, and give the standard of our Church at the present day in these matters, which the Anglo-Romanizers are seeking to assimilate to the Roman service, is so far aroused that it will be accept-

able to them to have, for more easy comprehension, in more shortened form, these 14 Articles and their effect.

These were intended to and did make an irremediable separation between the Reformed Church of England and the unreformed and idolatrous Church of Rome. It is our sacred duty to learn well these differences and to preserve as a sacred trust the barrier that separates these institutions. I therefore without apology present them:—

ARTICLE 19.

Rome erred in living, ceremonies and matters of faith. She is therefore an unsafe guide in all things.

ARTICLE 22.

The Romish doctrine of Purgatory, pardons, worshipping and adoration of images and of relics, invocation of Saints, are repugnant to the Word of God.

ARTICLE 31.

The Romish doctrine of the sacrifices of masses, by the sacrificial Priest for living and dead, are blasphemous fables and dangerous deceits.

ARTICLE 25.

Christ ordained two sacraments. The added five by the Church of Rome—confirmation, penance, orders, matrimony, and unction—are corruptions introduced by that Church.

ARTICLE 28.

Transubstantiation (or the change of the substance of Bread and Wine in the Supper of the Lord) is repugnant to the plain words of Scripture; overthroweth the nature of a sacrament; and hath given occasion to many superstitions;

(b) *The Body of Christ is eaten only after an heavenly and spiritual manner by faith;*

(c) *It is not to be reserved.*

ARTICLE 29.

The wicked, although they eat, are not partakers of Christ.

ARTICLE 30.

The cup is not to be denied to the Laity.

ARTICLE 14.

The doctrine of works of supererogation as taught by the Church of Rome is impious and arrogant and therefore indulgences pass away.

ARTICLE 32.

The Church of Rome is wrong in forbidding Bishops, Priests and Deacons to marry.

ARTICLE 6.

The Roman teaching as to tradition; the fathers, the Church, the infallible Pope, must give way to the one true test—the Bible.

ARTICLE 20.

The Church cannot, nor can a Pope, lawfully ordain anything contrary to God's written Word. We are therefore entitled to the right of private judgment.

ARTICLE 21.

General councils may and have erred, notwithstanding the teaching of the Church of Rome. The Bible is the only touchstone.

ARTICLE 7.

Christ is the only mediator. There is no place in this mediation for Saints, Angels, the Queen of Heaven, etc.

ARTICLE 37.

The Bishop of Rome is without jurisdiction in this realm.

The immense importance of these questions, at the present juncture, fully warrants for easy reference the summarizing the Roman encrustations from which our reformers thought fit to free our Reformed Church, and from which they concluded, by the specificness of their statements and the care taken in preparing them, that they had forever freed it. This summary will show how diametrically opposed the Reformed Church of England stood and stands to the erring Church of Rome.

ARTICLE 28.

Observe what care is taken in eradicating the fundamental error—Transubstantiation. Article 28, (a) the

meaning of the term is explained "the change of the substance of Bread and Wine"; (b) it "cannot be proved by Holy Writ"; (c) "it is repugnant to the plain words of Scripture"; (d) "it overthroweth the nature of a sacrament"; (e) "it hath given occasion to many superstitions." Indeed, it is the central sin of Rome.

In order to prevent room for doubt, this article proceeds further to explain: (a) "the Body of Christ is taken and eaten only after a spiritual manner"; (b) "the mean whereby it is received and eaten is faith"; (c) "it was not by Christ's ordinance (a) reserved, (b) carried about, (c) lifted up or worshipped."

ARTICLE 31.

Again, this doctrine is, if possible, more absolutely condemned by Article 31, when it is stated that the sacrifices of masses are "blasphemous fables and dangerous deceits."

ARTICLE 29.

And lest the superstition connected with this sacrament should not have been ended by these plain and specific statements, Article 29 should end the idea that the words of the Priest and his manipulation, in any way affect the Body and the Blood, by the statement that although the wicked may press the sign or sacrament, yet "in no wise are they partakers of Christ."

ARTICLE 28.

With the repudiation of this mediæval "blasphemous fable" of the Church of Rome falls the immense super-

structure of error of this Church. With it goes the Altar, Altar lights, the symbolical candles, the sacrificial Priest, the Eucharistic vestments, the Eastward position, the mixed chalice, the Wafer-God, the adoration of the Altar and the Elements, the reservation, carrying about, lifting up or worshipping, and the "many superstitions" referred to in Article 28.

ARTICLE 22, 7-14.

With the blotting out of the sacrifices of masses go purgatory and pardons. And when Christ is put in His true position under Article 7 as "the only Mediator between God and man," go the need of the voluntary works called "works of supererogation," go the unnecessary worshipping and adoration of images and relics, and the invocation of saints following purgatory and pardons.

ARTICLE 25, 19, 6, 20, 30, 32.

With Article 25 go confirmation, penance, orders, matrimony and unction as sacraments. This is based on Article 19, that the Church of Rome has erred in introducing these matters, and as under Article 6 the Holy Scripture is the touchstone, and as under Article 20, "It is not lawful for the Church to ordain anything that is contrary to God's Word written," and all these matters are found contrary to such Word, all must go, as also the denial of the cup to the Laity, and the forbidding of marriage to Bishops, Priests or Deacons.

The Priest, being thus shorn of his sacrificial power, then also must go confession, penance and absolution.

The contemplation of this result gives to us some conception of the mass of error that the Sacerdotal caste in the Church of England seeks to reintroduce into the Church from which it was cast out.

Does not the late Bishop of Gloucester and Bristol exactly describe the position of many in our Church in Canada to-day when he says:—

> "The sober and religious persons of a congregation are frequently harassed and really persecuted by the changes and innovations in Ritual which are often persistently introduced in spite of all remonstrances."

In season and out of season the Anglo-Romanizers are seeking to bridge over this great gulf. Let us resist this work from all points.

WHY DO MEMBERS NOT INCREASE IN THE CHURCH OF ENGLAND?

Dr. Burgon, a High Church Dean, who has rightly earned the general respect of the members of the Church of England, remarks that the great question—

> "is nothing else but the growing dissatisfaction of the faithful Laity at the Romanizing movement within the Church of England, which is even now making its way in many quarters unrestrained and even unrebuked. Yes, sirs, it is that! The more thoughtful and earnest and faithful among the Laity of the Church of England are growing impatient of the continual acts of aggression which they are constrained to witness, without having the slightest power to resist or check their progress or to escape from the calamitous consequences which they inevitably and immediately entail on themselves and their families."

"THE UNCHRISTIAN FLIPPANCIES OF THE ANGLO-ROMANIZER."

He quotes the flippant utterance so often used to-day, "If you don't like Ritualistic practices you are at liberty to go somewhere else." But he gives an answer that all should take to heart:—

> "An Englishman is apt to say: But, pray, why am I and my family to be driven away from our Parish Church because a young man, remarkably ill furnished with divinity or learning, or experience, or good sense, takes it into his head that he will imitate the dress and adopt the method of the Romish communion, which I hate as cordially as did my fathers at the time of the Reformation, and insists on introducing practices which have never been heard of within the Church of England during upwards of three hundred years."

NO DISCORD!

Let the Ritualists introduce what they like, but do not you be so wicked as, in opposing it, to bring in discord!

And in answer to the oft-repeated request of the Ritualist, "Oh, do not bring discord into our Parish by making a party and opposing what we desire to introduce"—the advice of the wise Dean is, instead of fearing to promote strife and discord by opposing the introduction of Romish ceremonies into your Parish Church—

> "Beware of promoting strife and division in the Church by adopting the tenets and practices of the men against whom I have been putting you on your guard.
>
> "There is wondrous little of the Gospel of Jesus Christ in this miserable resuscitation of effete mediævalism. It is of the earth earthy; an unspiritual, an unholy, a mawkish, a wholly un-English thing."

Mark this passage and carry it about with you and face the conspirators in our Church by its production, repeating the prayer of the Litany, "From all false doctrine, heresy and schism, good Lord deliver us."

THE BOLD STATEMENT OF THE PRESIDENT OF THE E. C. C. U.

Now, in order that you may be convinced that there is no exaggeration in the preceding statements, I want to give you a few lines from him who has been for years the leader of this movement, and it will show to you the reason of the introduction of all the elaborate ceremony in which the attempt is now being made to educate our people. The main point round which the spectacular displays and superstitious mummeries which are being introduced into the Church circle, are the Altar, the sacrificing Priest, the Wafer-God, the adoration to be given to it.

Listen to Lord Halifax:—

> "The Catholic revival, having been so largely concerned with the doctrine of *the Real Presence*, a doctrine which, necessarily, affects the character of public worship—how inevitable it was, since outward signs attract so much more general attention than words spoken or written, that a contest, if contest there was to be, should take the form of a contest about Ritual! . . . At the present moment the attempt to forbid lights, the mixed chalice, the Eastward position, the taking of absolutions, the singing of the Agnus, and the use of the sign of the Cross in the celebration of Holy Communion, are an illustration of what I say. *Everyone knows that these observances are attacked on account of their connection with doctrine, because they symbolize the identity in all essentials, of our present Communion in*

English with the old Communion office of the English Church, as it used to be said in Latin. . . . The attack is on Ritual, but the object struck at is the doctrine of the Real Presence and the Eucharistic Sacrifice.''

This is the centre of the "blasphemous fables and dangerous deceits" against which the 31st Article warns us.

It is well for those who are being lured away by the false statement which is continually being made that there are no differences in our Church to consider most deeply the absolutely radical differences which exist, and to learn from what is practised and taught in our churches in Canada that these exist, and the determination of so many Ministers, by secret and dishonest means, to draw us back to Rome.

The best minds of our Church at the time of the Reformation, after prolonged consideration, in order, as the preface tells us, "to conserve and maintain the Church in the unity of true religion," promulgated the result of their labours with this solemn admonition:—

"That the Articles of the Church of England do contain the true doctrine of the Church of England agreeable to God's Word."

There is for the members of the Church of England an ecclesiastical Magna Charta as well as the civil one, and it is for us to see that we are not deprived of any of the benefits that flow from the rights then obtained.

There is nothing that displays more distinctly the moral perversity of the Anglo-Romanists than the position which they take in connection with the *Lord's Supper,* nor anything that shows more clearly, to use a scathing phrase which one is obliged to apply to them—

"their appalling indifference to truth"—than the manner in which they seek to support their position.

If there is one thing that is absolutely clear in connection with this sacrament, it is that it was instituted at night, not when fasting, but while "they were eating"; that there is not a word in Scripture unfavourable to evening communion, and that evening communion was the rule in the times of the Apostles and in the primitive Church. So absolutely was this the case that in all languages the Lord's Supper is to this day called by names which imply the fact: the Greek, Deipnon; the Latin, Coena; in French the "Sainte Cene"; in German the Abendmahl. For centuries the evening communion was the rule. To-day evening communion is less of an innovation than early morning communion, adopted without warrant by those who denounce the practice of evening communion. To bolster up the practice which the Anglo-Romanists seek to introduce of fasting communion, they seek to throw discredit on *the Lord's Supper*, and seek to turn it into *the Lord's Breakfast*.

THE LORD'S SUPPER OR THE LORD'S BREAKFAST?

It may be convenient in dealing with the question of "the Lord's Supper" at the same time to refer to "the Table" or "the Altar" and "Transubstantiation" or "the Real Presence."

As members of the Church of England, unless it be contrary to the Bible, which in this case it clearly is not, we should go to our Prayer Book and the Thirty-nine Articles for the solution of these matters.

It is strange if it was intended that this should be a morning meal, and that it should take place in the morning. that there is no suggestion of morning communion to be found from one end of the service or of the Rubrics connected with it to the other.

One looks also vainly for the word "Altar."

The word "Table," sometimes called "the Table," "Thy Table," "the Lord's Table," "the Holy Table," occurs sixteen times in the service and the Rubric connected with it.

The word "Supper," sometimes called "the Lord's Supper," the "Holy Supper," occurs seven times.

In the instruction that is given in the Catechism to be learned before one is confirmed we have the same language, "The Lord's Supper."

In order to show that there is not any sacrificial act we have the word "Minister" used interchangeably, as in the direction for the confession, which is to be said "by one of the Ministers," and "then shall the Minister first receive the communion." "And the Minister that delivereth the cup," and "the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements," etc.

THE REAL PRESENCE.

On the question of "the Real Presence" we should first look at the Rubric at the close of the service, as that deals specifically with the question, and compare the absolute harmony that exists between it and the Articles which deal with the subject. Nothing can be more clear and distinct than is this Rubric. The plain meaning of

its language can only be misunderstood by those who are determined not to accept the teaching of our Church in this matter, but to adopt that of the Anglo-Romanists.

"No adoration is intended or ought to be done either unto the sacramental Bread or Wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood."

This sweeps away the bowings, genuflections, worshippings, adoration, etc., by Priest and people, and simply permits the kneeling *"as our humble and grateful acknowledgment of what our blessed Lord has done for us."* It would be difficult to employ words more plain and less capable of misunderstanding.

"The sacramental Bread and Wine remain still in their natural substances." No change whatever has taken place in the elements, so that the *"very natural substances" remain such and are the same before or after consecration.*

NO IDOLATRY.

For this reason *they "may not be adored";* for beyond question *"that were idolatry, to be abhorred of all faithful Christians."* And so far as any other worship is concerned, that cannot be given, as *"the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."* To people reading that simple statement without the pre-determination to follow the Roman doctrine as to the Lord's Supper, there could be no doubt that *the*

Bread and Wine are unchanged and remain Bread and Wine from the beginning to the end of the service. The benefit obtained is not through the mechanical act of pressing the Bread with the teeth, and swallowing it and the Wine, but through a faith strengthened and increased by feeding on the love, the sacrifice, and all the benefits that accrue through Christ to him who thus feeds upon Him and His finished work.

A SPIRITUAL SERVICE—A SPIRITUAL RECEPTION.

It may be well, however, to look at those passages in the service which strengthen this conclusion and which forbid the thought of the mechanical reception and benefits from it and seek to lead the soul to feed upon its Saviour. Now, in his exhortation the Minister states his purpose "to administer to all such as shall be religiously and devoutly disposed the most comfortable sacrament of the Body and Blood of Christ." It is "the sacrament of the Body and Blood of Christ," and is "to be by them received in remembrance of His meritorious cross and passion.

SPIRITUAL FOOD.

The soul is stimulated by these remembrances of His love to feed upon Him who is "also to be our spiritual food and sustenance in that holy sacrament."

And that this is not a benefit that arises from the mere partaking through the mouth of the Bread and Wine is made clear from the warning that it is "so dangerous to them that will presume to receive it unworthily." And the further warning is given to the unworthy

recipient: "The receiving of the Holy Communion doth nothing else but increase your damnation," and "Lest after the taking of that holy sacrament the Devil enter into you."

THE PARTAKING MAY BRING A CURSE.

We have here, therefore, a most solemn warning that the partaking of the elements, even after consecration, does not in itself convey a blessing, but it may be a curse. That the feast is a commemorative feast of something which He has already done for us "whereby alone we remission of our sins." It points us to a finished work, and, therefore, not in any way to be again repeated, for this would be a dishonouring of Christ and of that work which was accomplished once and for all.

How much is this view strengthened by the exhortation at the time of the celebration of the communion! How plain and distinct the language is, "The benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament." Why? Is it because that after the words of consecration it becomes something which, if entering into the body, will work as by a charm or magic? By no means. It is because "we spiritually eat the Flesh of Christ and drink His Blood." "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life," John 6:63. "He that believeth on Me hath everlasting life," v. 47; see also vs. 48, 49, 51.

And at the close of the exhortation, lest there should be any room for a conception that this was a renewal of the sacrifice, or that there was anything in it in the

shape of an oblation, again we are instructed that it is "for a continual *remembrance* of His death." The soul is comforted by the thought of a finished work and of "the innumerable benefits which by His precious Blood shedding He hath obtained to us." Not that we are to receive in a present oblation or a pressing with our teeth.

Much light is thrown upon this question in the service for "the Communion of the Sick," where, if the sick person, by any just impediment do not receive the sacrament of Christ's Body and Blood, the Priest shall instruct him, that if he do truly repent him or his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby and giving Him hearty thanks, therefore he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, *although he do not receive the sacrament with his mouth.*"

It has always appeared to me to be very remarkable that the "absolution" now takes place, and the language of this should be duly weighed, for it is based upon the fact that *God "of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him."* All, therefore, that at this period are feeding on Christ by a living faith, have the blessing of this pardon and deliverance, and thus we have in one of the prefaces, *"For He is the very paschal Lamb which was offered for us, and hath taken away the sin of the world."*

Now, this is put very strongly and reiterated when reference is thus made to the work of Jesus. "Who

made thereby His one oblation of Himself once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." And then come the important words explaining the object of taking part in the sacrament, and that is, because He commanded us "to continue a perpetual memory of that, His precious death, until His coming again." The Bread and the Wine are to continue to us the thought of the one perfect and sufficient sacrifice made for once and all, and our earnest prayer is "that we receiving these Thy creatures of Bread and Wine" may, etc.

Now, it is to be observed that what we are to take are these "creatures of Bread and Wine," and that is said to be "according to Thy Son our Saviour Jesus Christ's holy institution." And therefore our blessed Lord, according to His institution, gave "*creatures of Bread and Wine,*" and that was only given "*in remembrance of His death and passion.*" So that, taking the outward and visible sign, the "*creatures of Bread and Wine*" we ask that in and through spiritual feeding we may be made partakers of His most blessed Body and Blood. All this is to be done "in remembrance of Me." And then when we come to receive, the Rubric is, "When he (the Minister) delivereth *the Bread* to anyone." So we have *the creature of "Bread"* presented to the recipient with the prayer that "the body of our Lord Jesus Christ"—not which is in the Bread through Transubstantiation, the Real Presence, or otherwise, but that Body of our Lord Jesus Christ which was given for thee, going back for nigh two thousand years to that finished work. Thus we have the *Bread, which is given to be eaten,* and we have *the Body* of our Lord Jesus

Christ, *which was given for you at the Crucifixion*, and the instruction to the recipient is, "Take and eat this in remembrance that Christ died for thee." *That is, take this piece of Bread, which although it has been consecrated, is still Bread, and receive it and eat it, that Bread, "in remembrance that Christ died for thee."* And then comes in the only method of the feeding of the recipient, that is, "*feed on Him in thy heart by faith with thanksgiving.*"

We have here, therefore, the Bread remaining Bread after the consecration, and as Bread given to and received by the recipient. We have reference to the Body of our Lord Jesus Christ which was given for us, and we are instructed not to partake of Christ in any way through the teeth or mouth, but although we are to feed on Him, yet still it is "by faith." kindled, brightened and made more strong in contemplation of the adoring love of our Saviour.

Precisely as with the Bread, so it is with the question of the cup. That is given, *not to be drunken as the Blood of our Lord—"whose Body is complete sitting at God's right hand in glory"*—but we are to drink from the cup not the Blood but the Wine, "*in remembrance that Christ's Blood was shed for thee.*" Then in the Rubric following we have reference made not to the Body and Blood, but to "*the consecrated Bread and Wine being all spread*" Observe *although consecrated, it is still Bread and Wine.* And then in the concluding prayers we have further valuable assistance in comprehending the spirituality of this sacrament, for we are directed to ask God "*to accept this our sacrifice of praise and thanksgiving*"—*not to accept any oblation or offering*

other than that spiritual offering which is the keynote of the whole sacrament—"praise and thanksgiving, and which is offered, not by the Priest alone, but by all the worshippers." And then further we humbly beseech God to grant "that *by the merits and death of Thy Son Jesus Christ and through faith in His Blood, we who are partakers of this holy communion may be filled with His grace and heavenly benediction.*" Love and faith aroused and strengthened by the contemplation of the merits and death of our Saviour, we may obtain all the benefits contemplated by Him in His extreme act of love. Then the second prayer is most instructive, for we thank God that He does "*vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ.*" Here we have again a key to unlock the whole of this mystery. In the first place it is no mere *opus operatum*—work by the Priest, but we affirm that God vouchsafes to feed, *not with the actual Body and Blood, not with something given through the body, but on which our soul alone can feed—"the spiritual food" of the most precious Body and Blood. Not the Body, not the Blood, which are in Heaven,* but spiritual blessings as our Spirit goes out in prayer and praise and thanksgiving.

And in the closing Rubric, in order to prevent "*all occasion of dissension and superstition*" in this most simple remembrance of the finished work of Christ, the Bread to be used is that which is ordinarily to be eaten, as was the case in the institution of the Supper. I do not believe that anybody doubts but that if a portion

of the consecrated Bread and Wine were set apart for a month, *notwithstanding all that has been said by Anglo-Romanists in the matter,* this reasonable test would be made a convincing proof of the falsity of their notion, and that the unchanged Bread at the end of that time would be mouldy, as would be any other bread, and the Wine would be as sour as vinegar.

LETTER NO. 45.

MY DEAR FRIEND:—

I have much confidence in your judgment, and as you now renew a request made to me some years ago, that I should shortly and in simple language point out some landmarks connected with the history of the Church of England, and you consider that a very short compilation would be helpful to the members of our communion, I now comply with this desire, in the very earnest hope that the following little sketch may, to some extent at least, accomplish the purpose for which it is designed.

I shall also give some leading authorities on the subject, so that those who desire to pursue the subject further may be able to refer to writers of weight who have recently dealt with these matters.

In few words I purpose—

(*a*) To touch on the Church as it existed at the time of our Lord;

(*b*) To refer to the "Rock" foundation of the Church in the first century, and the simple and pure service which was its leading feature and which made it indeed a Christian Church.

(*c*) Then to glance at the gradual introduction through the Church of Rome of errors which went far to make it a non-Christian Church;

(*d*) Then the great awakening—the revolt of the Laity against the Hierarchy—the open Bible the property of

the people—which resulted in the Reformation that separated her from Rome and gave us the Protestant Church of England with—

(1) The Bible the sole rule of faith;

(2) The distinctive principles of evangelical truth as embodied in our Prayer Book and Thirty-nine Articles.

This placed, as was then intended, a great, and as was then thought, an irremediable gulf between the apostate Church of Rome and the Church of England.

(*e*) This so remained until about the year 1830, when some members of our Church, called by Archbishops, Bishops and statesmen of the land a band of conspirators, entered into an organized plot to drag the Church of England back to the Papacy. The attempt was called sometimes—

(1) The "Oxford Movement," because there it originated;

(2) Sometimes "The Tractarian Movement," because of tracts carefully prepared, which led up to the celebrated Number 90 of Dr. Newman, which disclosed plainly the conspiracy.

(3) And sometimes "The Puseyite Movement," because of the position that Dr. Pusey took in aiding and abetting the campaign.

Many secret societies resulted from this attack upon our Church, among the worst of which are "The English Church Union," "The Confraternity of the Blessed Sacrament," "The Kilborn Sisterhood," with its alias "The Sisters of the Church," or "The Church Extension Association."

So audacious have these men now become that they openly proclaim themselves to be the "Anglo-Roman So-

ciety," working in season and out of season to unite the Church of England with the Church of Rome.

(*a*) I want you especially to observe three causes from the beginning of the first century up to the present which have been prevailing reasons for the apostacy of the Church from God:—

(1) The refusal to accept the Bible as the sole rule of faith;

(3) The setting up of tradition as a means of qualifying or overriding the Bible; and—

(3) The introduction of a priestly caste which claims the right to expound and explain the Bible and tradition, and to formulate by this means the rule in all matters, and to compel the acceptance of their conclusions by the Laity.

The Jews call their traditions "the oral law"; pretending and seeking to make the people believe that God delivered them to Moses by word of mouth upon Mount Sinai, at the same time that He gave them the written law; that this lawgiver taught them to the elders of the people, and committed them to them as a trust, which they were to carry down to their successors, and so on for all time. This, however, proved to be a very convenient means of hoodwinking the people. The elders pretended that they had received certain traditions. The people accepted the word of the elders. They did not know the substance of these traditions, therefore the elders had a free hand to make and vary them from time to time according to their notions and to proclaim what was necessary so as to build up their power and enslave the people.

Now mark the result of this growth of traditions up to the time of our blessed Lord.

He arraigned their teaching in these words:—

"Full well ye reject the commandment of God that ye may keep your own tradition."—Mark 7:9.

"Making the Word of God of none effect through your tradition which ye have delivered."—Mark 7:13.

Thus, abandoning the Bible, and manufacturing and bringing in some other authority, wherever it was in the interests of the Hierarchy so to do, this authority which they introduced ruled, and was made the means of exalting their authority and misleading and enslaving the people.

God gave the Bible as the one only rule of faith and guidance. His especial representatives rejected this Book and made a religion of their own. They sinned themselves, and led the people into sin; and thus we have them making a religion which led them to crucify their Lord and Master.

Is not this a standing warning not to forsake the Bible, and not permit any priestly caste to replace by their traditions its teaching?

Because of the forsaking the Bible and exalting the Priest when the great Head of the Church visited His people the ever-to-be-deplored fact is recorded—

"He came unto His own and His own received Him not."—John 1.

They had so exalted themselves through their traditional views that when the Master came they resented His authority, and the position that He assumed; refused to permit any interference with their place and power, and in their narrow bigotry would not allow the thought

that their Messiah should be also "a light to lighten the Gentiles."

The keen eye of Pilate saw and "knew that for envy they (the chief priests and elders) had delivered Him." —Matt. 27:18.

"He therefore was accused of the chief priests and elders."—Matt. 27:12.

In order that there might be no escape from the hands of these murderers, Judas was furnished with—

"A great multitude with swords and staves from the chief priests and elders of the people."

Notwithstanding the teaching of the chief priests, their malevolent intention was for a time stayed by the people, until they were overawed by the Hierarchy.

When He proclaimed that His house had been by them "made a den of thieves"; and they "sought how they might destroy Him," "they feared Him because all the people were astonished at His doctrine."—Mark 11:18.

And when "the Pharisees heard that the people murmured such things concerning Him," "the Pharisees and the chief priests sent officers to take Him."

These chief priests, occupying the highest position among the Jews, were murderers at heart, and as St. Mark tells us, they, "the chief priests and the scribes sought how they might take Him by craft and put Him to death."—Mark 14:1.

And when an opportunity was given to them to save their King and the choice was given of Jesus or Barabas —a murderer was chosen. "and the voice of them and the chief priests prevailed."

Even in His last hour of untold agony on the Cross

we have "the chief priests mocking Him."—Matt. 27:41.

And so the blinding influence caused by forsaking God's Law and introducing tradition and priestcraft led to the murder by the Church of her Head, whom they rejected.

Worse than the crime of Judas! He pointed out the Head. The Church seized Him and carried away their Lord and crucified Him.

From that time we may usefully watch the leaven of priestcraft and tradition as from time to time it works in the Church, and the error and superstition which it has introduced. Do not let us pass lightly by or forget this, but let us ever beware of it as the most potent cause of error.

(*b*) Now let us glance at the Church of the first century, which is of vital interest to us, as from this pure source comes the Church of England. What were her distinctive marks? Why were her members called Christians?

Under the Jewish, which heralded in the Christian dispensation, it was necessary to have sacrificing priests, an altar, sacrificial vestments and a victim, because there were sacrifices to be offered.

All this complicated Jewish ritual was "till He come." They were the types, the shadows, the signs and symbols pointing back to that great promise of the third chapter of Genesis, and referred to in the prophesy of the 85th Psalm—

"Surely mercy and truth are met together; righteousness and peace have kissed each other";

and fulfilled, when on Calvary, judgment being satisfied,

mercy could enter in and the Lord be "a just God and a Saviour."—Isa. 45:21.

But observe that the sufficiency and completeness of this work of our Lord did away with the office of Priest —if it did not do so, then our Lord did not fulfil that which He came to perform—and with it the need of sacrifice or any sacrificial caste between the sinner and the Saviour. There was, then, open to all, whether Layman, Pope, Bishop or Priest, the one and only means of approach to God, that is by faith in Jesus and His finished work.

Up to that time the High Priest set forth the means of approach by the entrance once a year through the massive veil, by virtue of the sprinkled blood, into the immediate presence of God; but this ended with the voice of our Lord on the Cross, "It is finished" (John 19:30); and the great veil was "rent in twain from the top to the bottom" (Matt. 27:51); and the Holy of Holies was opened to all, through the one perfect and sufficient sacrifice and oblation of the one Mediator once for all, the Son of the living God. The office and function of the Priest ended, and with it the sacrifices, which were but transitory, leading up to the finished, and therefore never to be repeated, work of the all-sufficient anti-type. It is for this reason that in the new dispensation, and the Church founded by its Lord, the office of sacrificing Priest ceased to exist, as his duty had ended, and it became, so far as the religion of the Lord Jesus Christ is concerned, an unknown quantity. He himself blotted out the temporary race of Priests and their priestly functions as He Himself became the Mediator and High Priest. It is an insult to Him and to the completeness

and sufficiency of His work, in whom all fulness dwells, to reintroduce a priestly caste, and to proclaim the insufficiency of His sacrifice by any addition to or repetition of the work of salvation completed once and for all by Him, to be freely received by the sinner from his Saviour. It was not Christ, but man, that introduced other mediators between God and the sinner. As we receive the religion of the Lord Jesus Christ from Himself the invitation is given directly from Him to each one in the world, whether he be the veriest outcast among the Laity or a Priest with the highest title in the Church.

"All have sinned, and come short of the glory of God."—Rom. 3:23.

"There is none righteous, no not one."—Rom. 3:10.

God "hath made of one blood all nations of men."—Acts 17:26.

The disease is in the blood of all. There is but the one remedy. Accept it and live. Reject it and die. There is no exception. It does not even say except the blessed Virgin Mary, Peter, Paul, or the Pope.

How well John the Baptist comprehended this new dispensation when he pointed to—

"The lamb of God which taketh away the sin of the world."—John 1:29.

How early in the teaching begins the personal touch between the Saviour and the sinner.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe in His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

And then again, how early does He strike at all man-made rules, regulations, preconceived theories, and open up the great fundamental truth of His kingdom, and point out where this new life is obtained.

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3:5.

He here clearly defines the work of the third person of the Trinity, in whose dispensation we now live.

The absolute necessity of this birth from above, in and through the work of the Holy Spirit, to take us out of the state of death, is shown in verse 6—

"That which is born of flesh is flesh; and that which is born of the Spirit is Spirit."

Death continues until the direct touch of the Spirit reaches the sinner.

Now observe again the simple gospel plan as compared with the old Jewish routine that passed away. A present salvation to all that accept Jesus as their Saviour.

"He that heareth My Word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but has passed from death unto life."—John 5:24.

Observe again the gospel of Jesus condensed into one verse. The sum and marrow of the whole Bible:—

"For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.

What we all do or should desire is "everlasting life."

Observe the wideness of the gift of God, for the whole world; observe the freedom of the offer, "whosoever"; observe the personal contact, "believeth in Him." All the vast machinery of some Churches, all the long cate-

gory of works of supererogation, prayers of saints, priestly interference, fresh sacrifices, priestly absolution, are absolutely unknown and unheard of in the religion of Jesus Christ as it came from its great Founder.

Our blessed Lord makes this very plain when He says:—

"A man can receive (or take unto himself) nothing except it be given him from heaven."—John 3:27.

Again to the disciple of Jesus is pointed out the rule for guidance:—

"If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

You observe the direct contact between God and the disciple. And again the work of the simple Word:—

"If ye continue in my word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."—John 8:31, 32.

Our blessed Lord permits no one to come between Himself and His sheep. This is a personal matter. No one can occupy this position.

"My sheep hear my voice, and I know them, and they follow me."—John 10:27. Observe where the call of this Great Shepherd leads. By no other means and from no other person in the world can we have this result which comes directly from this great Shepherd to the sheep.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."—John 10:28.

How blessed it is to pass by the complex, Priest-made plan whereby, through many mediators and devious

ways, the Church is made the only go-between and is exalted into the place of Christ, who is depreciated and dishonoured, and rest on His simple defined method of salvation!

"Jesus saith unto him, I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." —John 14:6.

And then as the Spirit-led disciple needs spiritual guiding and spiritual food, our blessed Lord points to and promises the spiritual food forever—

"And I will pray the Father and He shall give you another Comforter, that He may abide with you forever even the spirit of truth."—John 14:16.

And He further speaks of His office and of the personal relations that will exist between Him and the disciple—

"The Comforter which is the Holy Ghost, whom the Father will send in My name, He will teach you all things and bring all things to your remembrance whatsoever I have said unto you."—John 14:26.

Let us take heed to the summing up of St. John, where he in few words gives the message of Jesus and what he understood by this new dispensation—

"But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."—John 20:31.

Christ first—Christ last—Christ all and in all. From Him by direct application on the part of the sinner He gives directly to him "the gift of eternal life."

Is not this well called the Christian religion? Everything in it circling directly round Him.

How simple and short is His catechism:—

"Dost thou believe on the Son of God?"—John 9:35.

And again:—

"What think ye of Christ?"—Matt. 22:42

How direct are His invitations and how He loves the response that brings the sinner directly to Him!

"Come unto Me all ye that labour and are heavy-laden and I will give you rest."—Matt. 11:28.

"All things are ready, come."—Matt. 22:4.

"Ye will not come to Me that ye might have life."—John 5:40.

"Him that cometh unto Me I will in no wise cast out."—John 6:37.

And then His words of warning:—

"No man cometh unto the Father but by Me."

How well that servant, called especially by his Lord, knew the mind of his Master is shown in the clear and simple gospel given in answer to the question—

"What must I do to be saved?"

And they said:—

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 26:30, 31.

How well the Apostle who was so close to his loved Master knew His mind and His readiness to receive directly to Himself, without absolving Priest, all that come to Him!

"If we say that we have no sin we deceive ourselves and the truth is not in us;

"If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—John 1:8, 9.

And again, see how he enthrones our Lord in His true position:—

"If any man sin we have an advocate with the Father, Jesus Christ the righteous;

"And He is the propitiation for our sins."—1 John 2:1, 2.

And lest some evil spirit should lead us to put our trust in virgins, angels, saints, relics or aught else, "Paul, an apostle of Jesus Christ, by the commandment of God, our Saviour and Lord Jesus Christ" (1 Tim. 1:1) confirms the teaching of his Master in these words:—

"For there is one God and one Mediator between God and man, the man Christ Jesus; who gave Himself a ransom for all to be testified in due time."—1 Tim. 2:5.

I trust that the extracts that I have given will encourage you to make such diligent search of the Scripture that you may be absolutely convinced that there is no ground for sacerdotalism, for a sacrificial Priest, nor for a sacerdotal caste from one end of the New Testament to the other. That this would be entirely foreign and alien to the religion of the new dispensation and would utterly contradict what Jesus had done and taught.

But it may be interesting also for you to observe that the word "Priest" in reference to this dispensation of our Lord is not found from Matthew to Revelation. That which formed a principal element in the Jewish dispensation is absolutely omitted in the Gospel dispensation, where it would be an absolute anomaly. This is made more striking by the fact that where the word "Priest" or "Priesthood" is used (and I only find them five times in the whole of the New Testament), they are not words applied to a particular class of men, but are used of all believers in Christ, of which royal Priesthood

the lowliest Layman equally with the highest Prelate is through the great High Priest and Mediator made equally a member.

The Layman can as much absolve the Prelate as the Prelate can the Layman. Christ reserves to Himself the "absolvo te" and will entrust it to none else. There is no instance in the New Testament that even an Apostle assumed this authority, but ever left it to the great High Priest.

St. Peter writing—

"To the strangers scattered through Pontus, Galacia, Cappadocia, Asia and Bithynia"

addresses them as—

"An holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2:5.

And again at verse 9, speaking of all believers, he says—

"Ye are a chosen generation, a royal priesthood . . . that ye shall show forth the praises of Him who hath called you out of darkness into His marvellous light."

Observe the term "priesthood" applied to all to whom the Apostle is writing, and observe further the offering that is expected from this priesthood:—

"Spiritual sacrifices and praises."

Any other class of sacrifice would indicate a disbelief in Christ and His finished work and would show that these Disciples were not in a state of salvation, as they were not linked to Christ by a living faith.

And again John, in Revelation, in his message to the seven Churches, speaks of Jesus Christ, that He—

"Hath made us kings and priests unto God and His Father."—Rev. 1:6.

And again, it is said that the Lamb is made to redeem—

"Unto our God kings and priests."—Rev. 5:10.

In speaking of those that have part in the first resurrection, it is said that—

"They shall be priests of God and of Christ."—Rev. 20:6.

The only reference to Priest or Priesthood in connection with the new dispensation in the New Testament places in this respect the Minister and the Laity in the same position, all being Priests in and through the finished work of Christ. That is, all equally able and welcome to approach God directly through the great High Priest common to all.

In the same way the words "altar" or "altar service" are not found presented in the New Testament as a part of the new service. In the wonderful vision of St. John the only altar shown in Heaven is the golden altar upon which was offered "the prayers of all saints."—Rev. 8:3.

What an extreme anomaly it would be to have our blessed Lord and Master in Heaven sitting at God's right hand, by virtue of His finished work, and there presenting as our Great High Priest His sacrifice and all-sufficient death, and at the same time that there should be any altar, except the altar of prayer, praise and thanksgiving.

The change in the name given to those who are to carry on the work under the new dispensation emphasizes emphatically the departure from mere mechanical, sacrificial service, to the spiritual worship under the Gospel. Apostles, Prophets, Elders, Bishops, Pastors, Evangelists, Teachers and Deacons, represent the teaching

and instruction whereby the Word, the good seed, and the witness for Christ, were thenceforward to be the means of carrying on the work of the Master.

Ponder well over these material changes as the basis of the new religion. No altar. No Priest. The change of name in the Ministers of the Lord.

The study of comparative religions must ever be a subject of great interest, but this religion of Jesus Christ is the incomparable religion. It not only, as do other religions, gives instruction and example, but we have all this and much more. As this religion comes from God, it is perfect and complete.

This is the incomparable religion because of the depth of wisdom—love—power—results—completeness—open to all—touching and uplifting all sorts and conditions of men among all nations and in all ages.

A wonderful Being who, though born of a lowly maiden, it was said of Him—

"How knoweth this man letters, having never learned?"—John 7:15—

gave to the world lessons so divine that after nineteen hundred years no one has been able to find fault in any of His uterances; and the best and wisest have confessed their inability to present teaching or a system to be compared with the utterances of Jesus.

He is the greatest Teacher, for "He taught them as one having authority and not as the scribes" (Matt. 7:28), and—

"Never man spake like this man."—John 7:46.

The most perfect example, for none could find a fault in Him. He was the marvellous personality whose name was Jesus—

"For He shall save His people from their sins."—Matt. 1:21.

He was the "living stone."—1 Pet. 2:4.

The life-giving stone, on whom all are invited to build, and whose world-wide invitation is—

"Come unto Me all ye that are weary and heavy laden and I will give you rest."—Matt. 11:28.

Observe the invitation:—

"Come unto Me."

Not come to the Church. Not come to the Priest. Not come to forms. Not come to ceremonies. But, "Come unto Me." The personal touch. No person, no rite, no ceremony allowed to come in between the Saviour and the sinner. He Himself recreates Him.

As in the Jewish dispensation so in the Christian.

"They are not all Israel which are of Israel."—Rom. 9:6.

And it soon became apparent that in the new dispensation there were many who joined and belonged to the outward and visible Church who were not members of the spiritual or mystical Body of Christ.

For him, the sinner, He died. He rose from the grave. He ascended on high. He sits at God's right hand. He is there his Advocate and Intercessor. He poured down the Holy Spirit to be the Guide and Sanctifier. He is preparing a place for him and He will in His own good time receive him to Himself. How wonderful the wisdom. How marvellous the love that wrought out such a salvation as is given to us in the Christian religion as set forth in the New Testament!

The Master ordained two simple ceremonies—the one, Baptism, which indicated the admission into His Church; the other, the Lord's Supper, whereby was indicated to

His people the remembrance of His dying love, and of which Supper His followers were to partake "till He come."

No special form of Church government was at first laid down, but from time to time rules for the guidance of the Church so founded were, according to the requirements of the period and place, made. It was essentially a missionary Church. Its members were true witnesses for Christ, and spread abroad the Gospel message among all wherever they went. This was the more widespread, as by the persecutions which at once ensued believers were scattered virtually throughout the whole of the known world at an early date.

Those who have made a diligent study of the subject affirm that, at an early period, the teaching of this pure Church, not through Rome, but through Asia Minor and Gaul, reached Britain, and that which took place subsequently among the Anglo-Saxons, and the form of their Christian religion as compared with that of Rome, strengthened such conclusion.

Let us fix firmly in our minds what, according to the teaching of the New Testament, is the true Church of Christ, and the means whereby alone we become members of it. In order to do this we must cast aside every preconceived notion and meekly learn from its Founder what is the meaning of the word Church and what are the terms of admission into it.

Now He Himself propounded the question—

"Whom do men say that I the Son of Man am?"

And having received various answers to this question—

"He saith unto them, but whom say ye that I am?"

To which Simon Peter answered and said:—

"Thou art the Christ, the Son of the Living God." And Jesus said:—

"Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven; and I say unto thee that thou art Peter and upon this Rock I will build my Church."—Matt. 16:14-18.

Now, the Rock referred to is clearly the foundation truth of the Kingdom.

"Thou art the Christ, the *Son* of the Living God."

The whole of the Christian religion is based on this truth.

Jesus said to His Apostles:—

"Thou art Peter, and upon this Rock I will build my Church."

Observe the play upon the words which in our version is lost—"Thou art 'Petros' " and "upon this 'Petra' I will build my Church."

Now the meaning of the word "Petra" is a Rock—a Rock on which the stones of the building are laid—a Rock in situ—and the meaning of the word "Petros" is a piece of stone for building, to be placed upon the foundation; and so the stone is to be built upon the Rock. This statement is in harmony with those other portions of the New Testament where Christ is shown to be the "One Foundation"—"the Rock"—"the Living Stone"—"the Chief Corner Stone," and "the Apostles and Prophets" are the building stones placed on this foundation; and therefore when our Lord said to Peter, His Disciple, "Thou art Peter"—(Petros)—and upon this Rock (Petra) I will build my Church," He simply affirms the great truth as to Himself which pervades

the New Testament; and assures Peter that he is one out of many of those stones resting on this one sure foundation.

This is the explanation of the meaning of this passage given by Protestant writers, in which conclusion a very large majority of the Roman Catholic Fathers agree.

It would be very unlikely that our blessed Lord was founding His Church on any such infirm foundation as Peter, as in the verses immediately following, when He spoke of His death, so shortly to ensue at Jerusalem, and "Peter rebuked Him, telling Him that it should not be," Christ "turned and said unto Peter, Get thee behind Me, Satan; thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of man."

The word "Church" has various significations. First of all it signifies a particular community or body of believers in Christ in a place, as "wher the men came they gathered the Church together."

"Greet the Church that is in their house."—Rom. 16:15; Phil. 2; Col. 4:15.

These were portions of the spiritual body built upon this Rock. It had a wider signification as—

"The Churches of Asia salute you much in the Lord with the Church that is in their house."—1 Cor. 16:19.

And again—

"If therefore the whole Church be come together into one place."—1 Cor. 14:23.

"To the general assembly and Church of the firstborn."—Heb. 12:23.

"He is the Head of the Body the Church."—Col. 1:18.

"For His Body's sake which is the Church."—Col. 1: 24.

Now as to these Churches the one test was, is Christ the centre? Is each one of those claiming to be a member built on this Rock? Has he in and through this union derived life from the Living Stone? The ancient motto was, *"Ubi Christus—ibi ecclesia."*

Where Christ is there is the Church.

Where the Holy Spirit is present there is Christ—and where He is not present there is no true Church.

This Church could claim the blessed promise of its Master:—

"Where two or three are gathered together in My name, there am I in the midst of them."—Matt. 18: 20.

Their simple creed is expressed in these words:—

"For by Christ are ye saved through faith; and that not of yourselves; it is the gift of God."—Eph. 2: 8.

The Church of England understood well the meaning of the word Church, as shown by the following examples:—

In the Creed the Church of Christ is "the Holy Catholic Church."

In the Prayer for the Church Militant and the Litany it is "the Holy Church universal."

In the Communion Service it is—

"The mystical Body of Christ, which is the blessed company of all faithful people."

In the 19th Article—

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to

Christ's ordinance; in all those things which are of necessity requisite to the same."

In the Homily for Whitsuntide—

"The true Church is a universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone."

And again in the bidding prayer:—

"Before all sermons, lectures and homilies the Preachers and Ministers shall move the people to join with them in prayer in this form or to this effect as briefly and conveniently as they may":

"Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed through the whole world, and especially for the Churches of England, Scotland and Ireland."

In another place we pray "for the good estate of the Catholic Church, that it may be so guided and governed by God's good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life."

And in the Communion office we pray that—

"Almighty God may inspire continually the universal Church with the Spirit of Truth, unity and concord, and would grant that all they that do confess His Holy Name may agree in the truth of His Holy Word, and live in unity and Godly love."

Dr. Griffith Thomas, at page 366 of his work on "The Catholic Faith," gives the following questions and answers from the Free Church Catechism:—

Q.—"What is the Holy Catholic Church?"

A.—"It is that Holy Society of believers in Christ Jesus He founded, of which He is the only Head, and in which He dwells by His Spirit; so that though made up of many communions, organized in various modes and scattered throughout the world, it is yet one in Him.

Q.—What is the essential mark of a true branch of the Catholic Church?

A.—The essential mark of a true branch of the Catholic Church is the presence of Christ through His indwelling Spirit, manifested in holy life and fellowship."

How these questions and answers harmonize with the teaching of the Church of Christ and with the teaching of that branch of it called the Church of England!

In the dispensation of the Lord when He was upon earth there were neither Bishops, Priests nor Deacons. The representatives of Christ were Laymen whom He had chosen as Apostles and Disciples, and sent them forth as His Ministers to teach, preach, heal, baptize in His name and be His witnesses throughout the whole world.

We never hear of any priestly function performed by them. Their Master did not baptize. "Though Jesus Himself baptized not, but His Disciples."—John 4: 2.

The Church worked from Christ out. Each member of the mystical body, joined to Christ by a living faith, became a true member of His Church. Many members of the visible Church were not true members of the Body of Christ. As in the case of Judas Iscariot, Annanias and Sapphira. Acts 5: 1-11. And as in the case of Simon Magus, who although baptized and a nominal member of the Church in Samaria, Peter said:—

"Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. For I per-

ceive that thou art in the gall of bitterness and in the bond of iniquity."

One whose heart is right in the sight of God thereby becomes a member of the true Church. One who may be baptized into the visible Church, whose heart is not right in the sight of God, hath neither part nor lot in the true Church.

The New Testament promises of God are as much conditional as are those of the Old Testament. He alone knows whether the condition has been fulfilled, and therefore He alone can include or exclude. He has promised that we shall "receive"; that we shall "find"; that it shall be "opened" to us; but these promises are based upon the condition that we shall "ask," that we shall "seek," that we shall "knock."

Our Lord checked the beginning of bigotry by the well-known rebuke to John when he laid his case before his Lord:—

"Master, we saw one casting out devils in Thy name, and he followeth not us, and we forbade him because he followeth not us."

But Jesus said:—

"Forbid him not, for there is no man which shall do a miracle in My name that can lightly speak evil of Me." "For he that is not against us is on our part." —Mark 9:38-40.

We must even bear in mind the difference between "power" and "authority." The "power" comes from above. The "authority" may be given by the individual or by the Church. The one "to whom John objected" may have had the leading of the Holy Spirit to which he responded; and he may thus have been called to the

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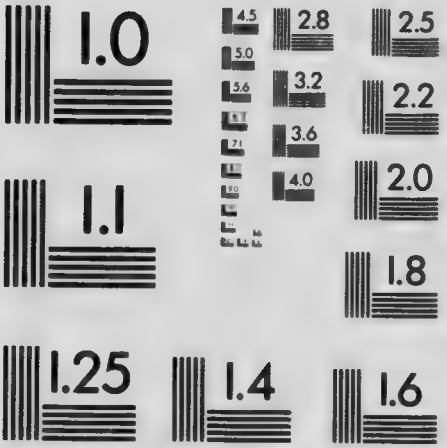

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huge structure which Rome for nineteen hundred years
work of "casting out devils in Thy name." He may have received the "power" referred to by our Lord when He said:—

"But ye shall receive power after that the Holy Ghost is come upon you."

Although he had not received 'authority" by being set apart by the community to which John belonged, our Lord recognized the call which enabled Him to work miracles, and endorsed his working in His name.

Dean Alford refers to the dogma of tactual succession as "a fiction of which I find in the New Testament no trace."

This conclusion is very much strengthened by what took place in the appointment of Deacons by the twelve as set forth in the first six verses of the sixth chapter of the Acts. The Apostles thus presented the matter to the Disciples:—

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

This saying pleased them and they chose "the seven."

"Whom they set before the Apostles; and when they had prayed they laid their hands on them."

They were to select seven men who, having received power from above, were "full of the Holy Ghost and wisdom."

These men thus prepared with power from on high were set apart, and received authority from the Church to perform the office for which they were selected.

The statement in the 47th verse of the second chapter of the Acts should not be passed over without thought.

"And the Lord added to the Church daily such as should be saved."

The means whereby this was wrought being the witness given by the Disciples to the resurrection of Christ, brought home by the power of the Holy Spirit, Christ was thus received into the heart by faith. He was openly confessed, and His Sacrament of Baptism was received, and thus was the believer "added to the Church."

No form of Church government was promulgated by our Lord. He appointed His Apostles with peculiar and wonderful gifts of miracles, tongues, and spiritual discernment. Apparently there were no successors in this office or function. These gifts were not bestowed on those who thereafter became the leaders of the Church, as they had been on the first officials named by Christ. On His death matters were in a fluent state. Apparently in the first place was the appointment of "the seven." It may not, indeed, have been an order or a definite office, but simply the choice of certain selected persons to take charge of the distribution of money for the poor.

There were then found Presbyters, Bishops, Elders. There is no evidence that the Bishop at this early period performed episcopal functions, but apparently these three names were applied to persons who did the work of the Ministers in the Church of England at the present day.

It is well for every student of our Church to study diligently the New Testament, in order that he may fully comprehend the simplicity of the religion of our Lord Jesus Christ, and the absolute absence of Sacerdotalism and Ritualism; in order that he may fully comprehend the utter absence of any foundation for the

huge structure which Rome for nineteen hundred years has been building, ending in an infalible head called the Pope.

Now, having set out shortly the basis or cradle from which emanated the Church of the Lord Jesus Christ, we shall proceed to consider shortly the growth placed thereupon and the principal errors introduced by the Roman Church from the first up to the sixteenth century. This will show how completely the religion founded by our Lord was by that Church cast out and replaced, by such a man-made form of worship through the priestly caste, that Rome might virtually be called a non-Christian Church.

Christ was dethroned and the Pope set in His place.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God showing himself that he is God."—2 Thess. 2:4.

The Jew crucified Christ. The Romanist dethrones Him and sets the Pope in His place.

The means used to give this result have been:—

(*a*) The rejection of the Bible as the sole guide of the Church;

(*b*) The replacing the Bible by manufactured traditions;

(*c*) The use of partial statements from those of the Fathers whose teaching suited their purpose;

(*d*) The employment of forged decrees to substantiate the claims made for it;

(*e*) Pretended revelations from Heaven.

It may be convenient here to refer to those books that may be usefully read by any who desire to become more

fully acquainted with the matters to which I have been referring:—

"**The Catholic Faith.** By Dr. Griffith Thomas."

"English Church Teaching. By Girdlestone, Moule, Drury."

"The Christian Ministry. By Bishop Lightfoot."

"Hatch's Growth of Church's Institutions."

"The Infallibility of the Church. By Dr. Salmon."

"Church Leaders in Primitive Times. Published by Thynne."

"Early Church History. By H. M. Gwatkin."

So unfair and unreliable are the statements made by Sacerdotal writers in order to support the Anglo-Roman view, that Dr. Gwatkin is obliged to call attention to the necessity of accepting their writings with suspicion and to reject much of what they give as history.

He says, page 6:—

"Church History has not always had a bad name in England. It was as respectable as any other, till it was covered with reproach by the partisanship and credulity of the Tractarians. Whatsoever service they did by calling attention to the subject was far outweighed by the scandal of their uncritical methods and unhistorical dogmas. The reproach is not yet done away, for the literature with which the successors of that school have flooded the country is little better than a dream.

"Its writers often have their merits; but their fundamental dogmas compel them systematically to set aside the plainest facts of history and human nature."

Now, I believe that the authors to whom I have referred are honest writers with the requisite knowledge to enable them to speak with authority, and that the

statements made by them are facts on which we can rely.

At page 273 Dr. Gwatkin refers to the third century as the great epoch-making period in the life of the Church, of which he thus speaks:—

"But we are on the eve of changes. The first great contribution of Latin thought to Christian history was a new theory of the ministry and of the Church in general, which forms the greatest break between the Apostolic age and the Reformation," which he calls "nothing less than a re-cast of the Gospel in heathen moulds." This was the great work which is thus referred to at page 134 of the "Church Leaders," quoting from Bishop Lightfoot:—

"As Cyprian crowned the edifice of episcopal power, so also was he the first to put forward without relief or disguise these Sacerdotal assumptions; and so uncompromising was the tone in which he asserted them that nothing was left to his successors but to enforce his principles and reiterate his language. He treats all the passages in the Old Testament which refer to the privileges, the sanctions, the duties and the responsibilities of the Aaronic Priesthood as applying to the offices of the Christian Church."

Bishop Lightfoot goes on to show that "the earliest Jewish-Christian writings contain no trace of this spirit; that Sacerdotalism was due to Gentile influences; and subsequently sought support in Old Testament analogies.

"Cyprian was clearly an innovator. In the whole century and a half between the death of St. John and his own episcopate, in all the valuable writings that we have, there is nothing like his theory of the Divine right and

the Divine inspiration of the Bishop. Nothing like his principle of Sacerdotalism. That Cyprian was not well instructed in Scripture is obvious by his astounding use of quotations from the Old Testament. No writer quotes from it more continuously and abundantly and no writer with more amazing and bewildering disregard of the meaning, sense, text and application."

Gwatkin, page 275:—

"But Cyprian claims for the Bishop a sacrificing (no longer a purely Eucharastic) Priesthood, and a jus Divinum essentially different from the defined sanction given to the 'powers that be' of every orderly government."

"Both claims were new. The New Testament gives no hint of any such Priesthood to be held by Christian men, though there was no other worship in the world without it. Even the pastoral epistles nowhere mention it as a function of the Christian ministry, and the Epistle to the Hebrews repeatedly and expressly reserves it for the Lord Himself."

"But, if it was not easy to turn the Bishop into a sacrificing Priest, it was even harder to provide him with the something material which a Priest must have to offer. Scripture admits no sacrifice that Christian men can bring but that of thanksgiving: and this is the deliberate language of all Christian writers before the Nicene age—Cyprian excepted—whenever they speak of sacrifice."

"The apologists insist upon it as a principal difference of the Gospel from heathenism; and it is frequently emphasized even in the Nicene age. It is their constant boast that they have no material temple, nor altar, nor sacrifice. When, therefore, they speak of the Bread and

Wine provided for the Lord's Super as an offering or sacrifice, they must mean that it is an offering of thanksgiving. So in fact they always explain it, as showing forth the union of body and spirit, in which the Holy Spirit consecrates our food to nourish the body, and through the body nourishes our spiritual life of thanksgiving. Indeed it cannot be anything else than a thankoffering, so long as it is offered by the people or in their name. So no attempt was ever made to change it. The novelty was in making it a mere preparation for the real sacrifice. Hitherto the Bishop in the people's name presents the elements as a thankoffering; but now he goes on to offer them a second time as a sacrifice. This theory we first trace in Cyprian, though even he hardly gets beyond a rehearsal or imitation of the sacrifice on Golgotha. Cyprian is a saint—none can doubt it—yet his general conception of religion is more heathen than Christian. As the heathen god's favour is strictly limited to his worshippers, so God's grace is strictly limited to the visible Church.

As the idol's favour was dispensed by his Priests, so God's grace is dispensed by the Bishops—for Cyprian counts the Bishops alone as Priests, while the Presbyters are merely the Levites who minister at the altar. This important point must be noticed. He is careful to use Sacerdotal words only of the Bishop, Levitical of the Presbyter. Cyprian would have been as shocked as any Quaker at the idea of turning the Presbyter into a Priest. No thought comes to Cyprian that it was the very work of Christ to do away with human mediators who might presume to offer sacrifice for their fellow sinners."

I trust that the reason will be apparent to you for

my dwelling upon this question of Priest and sacrifice. It is because that from it springs the central error of the whole Romish system.

The most peculiar characteristic and unwarranted doctrine of the Church of Rome is Transubstantiation. Now that we may fully comprehend whither the teaching of Cyprian led, and into what the suggested offering of the third became by the sixteenth century, let us take the language of the Council of Trent—that great Council which stereotyped the errors that Rome had been gathering together for 1500 years.

"Whosoever shall deny that, in the most holy sacrament of the Eucharist, there are truly, really and substantially contained the body and the blood of our Lord Jesus Christ, together with His soul and divinity, and, consequently, Jesus Christ; but shall affirm that He is present therein only in a sign and figure, or by His power

Let him be accursed."

"Whosoever shall affirm that in the most holy sacrament of the Eucharist there remains the substance of bread and wine, together with the Body and Blood of our Lord Jesus Christ, shall deny that wonderful and peculiar conversion of the bread into His holy Body, and of the whole substance of the wine into His Blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms Transubstantiation,

Let him be accursed."

In the Romish Catechism we are expressly told:—

"In the Eucharist that which before consecration was

bread and wine, becomes after consecration really and substantially the Body and Blood of our Lord."

And again—

"The Pastor will also inform the faithful that Christ whole and entire is contained not only under either species, but also in each particle of either species."

Following this doctrine of Transubstantiation is the celebration of the "Mass," in which the Romish Church represents "the whole Christ as offered up to God in a propitiatory sacrifice, both for the living and the dead."

Because of the teaching of the Church of Rome that Christ whole and entire is in each particle of either species, the practice was introduced by the Church of Rome in the year 1415 of denying the cup to the Laity. Another doctrine, which necesarily arises out of Transubstantiation, is that whiche asserts that the consecrated wafer in the sacrament ought to be worshipped. This is plainly taught by the Council of Trent, which decrees:—

"If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or its worshippers are idolators,

Let him be accursed."

Pope Honorius ordered that the Priests at a certain part of the service of the Mass should elevate the Host and cause the people to prostrate themselves in adoration before it.

You see, therefore, the position in which the Church of Rome placed the Priest—making him a Creator, and, not only of one God when the bread is consecrated, but of many Gods.

Now, a sacrament consists of two parts, the sign and the thing signified.

In this sacrament the bread and wine are given as the sign. The thing signified is the broken Body and spilled Blood of Jesus Christ on the Cross.

The one sacrifice once and for all to be made on the Cross, as the propitiation for sin—sufficient for all and therefore never to be repeated or added to.

Now, if you take away the sign the sacrament ceases; as one of its necessary component parts is removed, and there would at once be left only the thing signified. The sign was the broken bread and the spilled wine. Bread broken and the wine poured out, which signified the Body broken and the Blood shed on the Cross. This had not on that night taken place. The Apostles had to look forward by faith to something that was to happen, as we have by a like faith to look back to that which has taken place. The Body of our blessed Lord was there present seen by them, but not the broken Body and the spilled Blood.

By faith the Apostles, looking forward and through the sign, comprehended the sacrament. Observe very carefully these words of our blessed Lord:—

"He took bread and gave thanks and brake it and gave unto them."

The bread was taken from the table where they had been eating. It was not the sacrificial lamb. This bread still remained bread, and as bread He says "He gave unto them." That was the sign. Now observe the thing signified. The Body, as to which He says: "This is My Body, which is given," not "to" you but "for" you.

That is to say, the bread symbolized that which was to take place—the Body broken, as the bread had then been for them. The bread is given "to" them, as the Body is to be given "for" them. His Body remains untouched reclining among them, as He institutes the Supper and distributes its symbols, the bread and wine.

Observe further our blessed Lord does not say that any change is made in the bread. He does not say that He alters the nature of the sign. He does not say that He makes it into His Body. There would then be wanting the sign in the sacrament, but this is preserved in the bread, which remains such, and in and through this broken bread the Apostles, with the eye of faith, see that which is to take place when the Master says, "This is My Body which is given for you."

Behind the bread on the table and given to them, and the Body or Person of the Lord present as their host, there was the thing signified, seen by the Apostles through the eye of faith in the Body broken on the Cross.

Through the bread the Apostles saw the Lamb of God with pierced Body and flowing wounds.

Thus the sacrament remains complete, the sign and the thing signified.

Then comes the command, "This do in remembrance of Me." That is, as the precious body seen by St. John in the heavenly vision as a lamb slain from the foundation of the world ascends up into heaven, and His bodily presence is no longer with us; lest we forget, Christ inaugurates this sacrament to keep us in remembrance of Him.

Not to keep God in remembrance. He is "ever mind-

ful of His people''; and Christ sits at His right hand ''our Advocate and Intercessor.'' Do not dishonour Him by letting the thought for a moment enter into your mind that He could forget you. Do not dishonour Him and His finished work by permitting the thought that it is not complete and sufficient, and that man's poor patchwork can add anything to that which the Lord God Almighty in His infinite love and infinite wisdom thought out and wrought out for us.

This sacrament is afterwards referred to by the Apostles as the ''breaking of bread.'' This is the language used by those who were present at this institution. How different would it have been if the Sacerdotal view of it were correct! We do not find any such teaching until the third century, when Cyprian—called a Saint—exalted the office of Bishop into that of a sacrificing Priest, and when this was done to his satisfaction he had to invent or manufacture something for the Priest to offer, and he hit upon the bread in the Lord's Supper, and introduced the doctrine of Transubstantiation or the change made through the Priest of the bread into the Body of God.

This was not, however, introduced as a dogma of the Church of Rome until the year 1215. It was again passed upon by the Council of Trent in the year 1551.

Then comes another doctrine invented for the purpose of exalting the Priest into the place of God. One of the cardinal doctrines of the Romish Church is that ''there is a Purgatory,'' and that the souls therein detained ''are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass.''

With Purgatory came the practice of praying for the

dead so extensively carried on by the Church of Rome, and with it the various methods of calling for the interposition of the Church and the exalting the Priesthood.

1. By saying masses for the departed;

2. By giving the benefit of a portion of the reserved stock of indulgences; and

3. By the suffrages of the faithful variously given by prayers, offerings, purchasing masses, and so forth. This was found to be a very helpful way of filling the coffers of the Church and exalting the Priesthood.

The use of indulgences is one of the characteristic features of the Church of Rome. The treasury of the Church, it says, "is filled with the collection of the spiritual goods remaining in her possession, the distribution of which is entrusted to her. This collection is made from the superabundant satisfactions of Christ along with the superfluous good works of the Virgin Mary and of the other Saints."

On this subject the creed of Pope Pius the IV. declares: "I also affirm that the power of indulgences was left by Christ to the Church, and that the use of them was most wholesome to Christian people. Indulgences are divided into plenary, non-plenary, more plenary and most plenary."

This doctrine was not, however, heard of in the Church until the eleventh century.

The worship of the Virgin Mary was also introduced and her mediation and that of the other Saints as intermediaries between Christ and the sinner. Subsequently and in 1854 the doctrine of the immaculate conception of the Virgin Mary was declared by Pope Pius the Ninth.

To the two sacraments ordained by Christ from time to time five others were added.

Bishops, Priests and Deacons were commanded to abstain from marriage.

Worship and adoration, as well of images as of relics, and also the invocation of saints, were introduced from time to time and encouraged.

Extreme unction was declared as a sacrament of the Church. Confession, penance and absolution were also made part of its machinery. Auricular confession was made compulsory under the pain of the refusal of Christian burial. The Priest assumed the power judicially of pronouncing pardon, and assumed the place of God in the forgiveness of the sinner.

It must be very clear to you that this religion of the Church of Rome is quite another religion from that founded by our blessed Lord and Master.

It is perfectly obvious that this system could not have been drawn from the Word of God. Although the Church of Rome sought to safeguard its position by declaring that it alone could explain and expound the Word, and that every member is bound to accept its explanation without question, yet it felt it necessary to endeavour further to strengthen its position in the manufacture of a religion suitable to its claims, by propounding this declaration at the Council of Trent:—

"That the truth and discipline of the Catholic Church are comprehended both in the sacred books and in the traditions which have been received from the mouth of Jesus Christ Himself, or of His Apostles, and which have been preserved and transmitted to us by an interrupted chain and succession."

It is needless to say that these traditions are mythical and changeable as the wants of the Church make a demand.

It claimed also a third method of qualifying the apparent meaning of God's Word and that was "the Fathers." This represented a large body of Roman Catholic writers, from whom the Church considered it could always find a meaning that would suit its view.

The Church pretended that it took the consensus of opinion as given by this great body of writers through many centuries, although there was much more of divergence than of consensus in their conclusions.

This proposition was presented many years ago to this Church by one of its most learned members and has never yet been answered:—

(*a*) Will you name any man who has ever read through all the works of the Fathers, consisting of six hundred folio volumes of Greek and Latin?

(*b*) If any man has ever read them, has he made an analysis so as to show the conclusions arrived at?

(*c*) If this has been done, can he point to any one matter of importance in respect of which a question has been raised, as to which an agreement among the Fathers has been found?

A very striking illustration of the truth of the discord that exists is given by Dr. Salmon.

Pope Pius the Fourth in his Creed states: "I will never receive or interpret the Holy Scriptures except according to the unanimous consent of the Fathers."

Dr. Salmon points out that if this be the case it will be impossible ever that Roman Catholics can interpret the text found in Matthew 21:18:—

"On this Rock I will build My Church."

A French Roman Catholic, Launoy, has examined and classified the opinion of eighty-five of the Fathers upon this text. Forty-four of these explain it to be the faith which Peter confessed, sixteen state it to be Christ Himself, seventeen state it to mean Peter, and eight to mean all the Apostles.

The Jesuit Maldonatus censures Chrysostom and three other Fathers for explaining this Rock "to be Peter's confession of faith," and finds still more fault with Saint Augustine for explaining it of Christ Himself.

It is stated that the same divergence of opinion or contradiction found in respect of this most important text is found in respect of other texts of which reference is made to this source for solution.

Then there was the falsifying of the records as in the well-known "Filioque" interpellation when the Greek and Roman Churches, having agreed in the creed upon the question of the procession of the Holy Spirit, the Roman Catholic Church thereafter altered the creed agreed upon by adding the word "Filioque"—"and from the Son," which caused the separation between the two Churches which has never been healed.

Then the method used by Rome to endeavour to obtain temporal power and extend her authority by forged decretals, the number of which forgeries and the conclusive evidence of their existence causes shame to Roman Catholic historians.

So let us beware of alleged opinions of Fathers, look out for forgeries, reject tradition and cling to the Rock of God's Word.

During the period when the Church of Engla d was

purging itself from the errors that had arisen by straying from God's Word, the Church of Rome was engaged in systematizing its false teaching.

The accretions of the errors of fifteen centuries were by the Church of Rome in the sixteenth century stereotyped into an unchangeable creed by the Council of Trent. The Church of Rome then manacled itself under its "semper eadem" motto with a system which made it non-Christian. It could not be but that the conclusions of Rome would differ essentially from those of the Church of England.

Rome undertook to give to the Church in the sixteenth century an unchanging creed which thus speaks on the main points of its belief:—

Christ virtually dethroned and our Sovereign Lord the Pope made supreme.

The spiritual and temporal head of the Church universal.

Scripture and tradition made conjoint standards of faith.

No salvation by faith alone, but good works added as meritorious and an element in the means of justification.

A sacrificial Priesthood introduced.

The Bread of the Lord's Supper made into a sacrifice.

The words and consecration of the Priest turned the bread into many gods.

The wafer used after consecration to be adored as God.

One of these gods is to be reserved for future worship.

One of these gods is to be eaten by each of the communicants.

An altar is to be introduced for this sacrifice, with its symbolical lights, crosses, crucifixes, a monstrance with

pyx, in which the wafer-god is kept and displayed to the worshippers.

A vast mass of bowings, curtseyings, genuflections, and idolatrous worshipping of the altar and its paraphernalia by Priest and people.

The sacrifice of the Mass declared to be a propitiation both for the living and the dead.

The Eastward position to be taken as in heathen temples, so as to conceal the manipulation by the Priest of the bread.

The mechanical, ex opere operato, system of Sacerdotal worship introduced—largely taken from Jewish and heathen systems.

A place called "Purgatory," especially from which, through the intervention of Priests, escape may be hastened.

Five sacraments proclaimed in addition to the two ordained by Christ, and which are declared to confer grace ex opere operato.

Auricular confession to the Priest, that is, confession by penance, and his judicial declaration of absolution as God's accredited representative, without which there is no pardon.

Extreme unction for the dead.

Indulgences for the living.

Invocation of saints.

The adoration of images and relics.

The Virgin Mary immaculate, being excepted from original and actual sin.

In addition to these Rome-made offices, functions and requirements of the Church, there are also introduced by it the blessings of palms, the blessings of oils, the

blessings of water, censers swinging with incense, stations of the Cross, wonderful symbolical vestments, processionals, recessionals, with standards and flags, so that God's House of Prayer is turned into a huge spectacular show, with the principal figure, the Queen of Heaven, Saints innumerable, altars, candles, images, relics, crosses, crucifixes, wafer-gods, so that one almost vainly looks for Christ amid the vast mass of material that hides Him from view.

There has been no change in the teaching or worship of the Church of Rome from the date of this Creed—1537-1563—up to the present date, except the additional declaration made as to the immaculate conception of the Virgin Mary and the infallibility of the Pope. This Church closes each statement of its belief with the anathema on all who do not believe it—"Let him be accursed."

This is the Church with which the Anglo-Romanizers ask that our pure Reformed Church of England shall be united.

And now from out of this vast mass of man-made material joined to Pagan rites and Jewish worship came the English Reformation, which shook the Church free from the load of superstition and error and brought it back to primitive Christianity, through the English Bible given us by the labours of Wycliffe.

Scripture was taken once more as the only rule of faith and the final arbiter in all disputes. Attention was loudly called to the fact that the Word of God is the shrine of Christianity; and that when it ceases to be so in our Church the candlestick will be removed.

Dr. Griffith Thomas gives the gist of this movement:—

"Thus the leaders and the people were united in this

great national movement which was the foundation of modern England, and the main explanation of all subsequent national liberty and progress. The Church, as thus purified at the Reformation, became at once Scriptural, Catholic and Protestant; Scriptural because based on Holy Scripture, Catholic as holding the foundation faith of early and entitled Christendom, Protestant as separated from and opposed to the errors and corruptions of Rome."

He quotes the following language of Archbishop Benson from his life, Vol. 2, page 682:—

"To my mind the English Reformation—and I am as certain of the fact as I can be of anything—is the greatest event in Church history since the days of the Apostles. It does bring back the Church of God to the primitive model. Here, then, we are in possession of the one message from God Himself, and we have it restored to us in its primitive character, and claim for ourselves that, little as we deserve it, and great as our shortcomings are in the use of it, we have a gift for which we are accountable to God Himself and to all mankind. The fact of the Reformation positively immensely increases and deepens our obligation to teach that which we know of Christ our Lord.

Froude, the historian, in a few words admirably presents what was covered by this great event:—

"The Reformation was a revolt of the Laity against the Clergy. It was the rejection of all caste. It reintroduced the true relation of the people to Christ. The accretions and corruptions of the ignorant mediæval centuries were purged away with all their superstitions and immoralities. The sacraments were reduced to two. The

doctrine of the mass, the whole Sacerdotal system, the altar, Roman vestments, confession to the Priest with penance and absolution were rejected and replaced by the simple Scriptural system of the Reformed Protestant Church!"

It is easy to understand how completely the conclusions of the Romanist, not only may, but must differ from those of the Protestant. The Protestant takes the Bible as the sole rule of faith. The Romanist takes: (a) the Bible to be qualified and expounded without question by what it calls the Church; (b) Traditions declared to be of equal authority with the Bible and which appear whenever needed so as to answer the requirements of the Church; (c) The so-called consensus of opinion of the Fathers, which consensus no person has ever ascertained simply because a consensus of opinion does not exist; (d) Forged decretals brought into existence by Romanism to deceive and extend its authority.

Take one instance to illustrate how completely the Church of Rome makes the Word of God of none effect by her traditions. In 1 Timothy 2:5 we have the foundation text of our religion:—

"For there is one God, and one Mediator between God and men the man Christ Jesus."

Now, the Roman Catholic translation of this as given in the Douay, or authorized Roman version, corresponds with the Protestant:—

"For there is one God, and one Mediator of God and men the man Christ Jesus."

But the annotation of the Church to be accepted by all Roman Catholics contains the following qualification made by that Church:—

"But this is not against our seeking the prayers and intercession as well of the faithful upon earth as of the Saints and Angels in heaven for obtaining mercy, grace and salvation through Jesus Christ."

This makes the text of none effect and opens the door to the adoration of Saints, and to their intercession and to prayers to them, which makes so large a part of the Roman Catholic service. Thus Christ is displaced as the one Mediator and the one Way, and Roman Catholics are led to a whole host of minor intermediaries, beginning with the Virgin Mary and going on with a calendar full of Saints and leading to images, relics, etc.

Now let us see what creed the Church of England presented drawn exclusively from God's Word. We should anticipate fundamental differences, and confidently look for the blessing and leading of God in the Church that accepted His Word as its unerring guide, while we should expect an imperfect and human standard where the word of man replaces or modifies the Word of God.

In this we are not disappointed. Observe most carefully the greatness of the gulf which is thus irrevocably fixed between these two Churches, for the Church of England has not, any more than the Church of Rome, abandoned a particle of her creed. We have thus clearly defined the Church of Christ or the Christian Church—based on the Word of Christ; and the non-Christian Church, built on the Word so largely altered to answer the demands of priestcraft, that it is a priestly religion made to suit the ends of Priests and to shut out Christ, and it is therefore a man-made, non-Christian religion.

It should ever be remembered that you must, in order

to understand the Articles and Prayer Book of our Church, bear in mind what was the teaching of the Roman Mass Book at the time, and see what is there found which has been dropped from our Prayer Book. We learn as clearly by omission as by positive statement the teaching intended.

To the noble band of men who, with the threat of imprisonment and martyrdom hanging over their devoted heads, gave us our Prayer Book and Articles, we owe a debt which we can only pay by seeing that they are preserved unimpaired.

Let us, with our New Testament open before us, see with what exactness this Reformation teaching is drawn from it:—

Holy Scripture containeth all things necessary to salvation and is our sole and sufficient guide, so that tradition, the Fathers, the Church, the Pope, general councils, must all be brought to this one test. Here goes the vast foundation of tradition, Fathers, false decrees on which Rome is built, and by which she is enabled to delude her followers.—See Art. 6, 19, 20, 21.

We are justified by faith alone, and are accounted righteous before God only by the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings.—Art. 11.

Works of supererogation cannot be taught without arrogancy and pride.—Art. 14.

The Romish doctrine concerning "Purgatory," "Pardons," "Worshipping" and "Adoration," as well of "Images" as of "Relics," and also "Invocation of Saints," is a fond thing vainly invented and grounded

upon no warranty of Scripture, but rather repugnant to the Word of God.—Art. 22.

He came to be the Lamb without spot, who, by the sacrifice of Himself once made, took away the sins of the world.—Art. 15.

Holy Scripture doth set out unto us only the name of Jesus Christ, whereby we must be saved.—Art. 18.

The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin than that alone.—Art. 31.

In these Articles as we have "justification by faith alone" "are accounted righteous before God only by the merit of our Lord and Saviour"; and we have Him "who by the sacrifice of Himself should take away the sins of the world," and we have "only the name of Jesus Christ whereby men must be saved," and we have "the offering of Christ once made as that perfect redemption, propitaition and satisfaction for all the sins of the whole world, and there is none other sacrifice for sins but that alone."

We have therefore by this creed c and indirectly cast out a vast mass of Romish er and superstition.

(1) Works of supererogation, on which rests largely indulgences, purgatory, pardons, worshipping and ado tion of images and relics. (2) Invocation of Saints, confession and absolution; as, if "we are justified by faith only" and "are accounted righteous before God only by the merit of our Lord and Saviour Jesus Christ," and "there is none other satisfaction for sins but that alone," salvation becomes a matter between the sinner

and his God, and no interference of man can retard, accelerate or alter that transaction whereby He absolves and gives the blessing of the perfect redemption, propitiation and satisfaction which is bestowed upon him who believes in Him.

"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God be preached and the sacraments be duly ministered according to Christ's ordinance."—Art. 19.

Observe that the word used here is the simple word "ministered."

It is not lawful for the Church to ordain anything that is contrary to God's Word written.—Art. 20.

So that we are here again cast back for our authority upon the written Word of God.

"It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation before he be lawfully called."

Observe again the use of the word "ministering."

See the condemnation of the thought of any further oblation, sacrifice or offering than the one finished and complete by Christ upon the Cross.

"Wherefore the sacrifices of masses in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Observe that when the Church of England is speaking of its action it uses the words "sacraments be duly ministered" or "ministering the sacraments in the congregation," as also "the ministration of the Word and sacraments," but when it is speaking of that which it calls "blasphemous fables" and "dangerous deceits," it uses

the words "sacrifices of masses," the word the "Priest," and the expression "did offer Christ." This variance between the signification attached to the sacrament by the Church of Rome and the Church of England is very marked in these Articles.

Although so many years after the institution of the sacrament of the Lord's Supper, its nature and the particulars of the institution are still preserved. It continues to be called "the Supper of the Lord."—Art. 25.

There is no pretence of the ex opere operato theory. This Article says: "In such only as worthily receive the same, they have the wholesome effect or operation" and "they that receive them unworthily purchase to themselves damnation."

Again, in Article 28, the beneficial reception is only to such as "rightly, worthily and with faith receive the same."

Then in this Article there are two distinct statements made. The first is, Transubstantiation (or the changing of the substance of bread and wine into the Supper of the Lord) cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions."

Observe the emphasis that is justly laid upon the meaning or nature of a sacrament. There must be the sign or figure, in this case the bread and wine, which must remain unchanged, and the thing signified, which in this case is the Body of our blessed Lord, which when the Supper was instituted remained unchanged, and which was present to the Apostles, and which could only be partaken of by faith, and we consequently have in

the same Article the following plan of positive teaching:—

"The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner."

This ends for members of the Church of England the materialistic teaching of the Church of Rome, and the necessity for fasting communion.

And again, to make the sacrament complete and to leave no ground for doubt, we have the further statement excluding all ground for Priest, sacrifice, eating the Body of God with the teeth, by a repetition of our Lord's spiritual lesson:—

"And the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

Perhaps it might have been thought unnecessary, but in order to leave no ground for any doubt, Art. 39 puts in positive form the position of the wicked, and although after consecration and the words of transformation, or of addition or of augmentation, or which are supposed to cause a real presence in the bread and wine be pronounced, which are supposed to make the change therein, yet still that change cannot actually take place, because although they "carnally and visibly press with their teeth," yet in no wise are they partakers of Christ, because Christ is only partaken of by faith, and they, being "void of a lively faith," the only means whereby they can feed on Him being wanting, therefore, notwithstanding the change or addition, or Real Presence, or whatever it may be called, they "eat not the Body of Christ."

This shows, to my mind, conclusively that the sign was the bread and wine, the thing signified was the finished

work of Christ on the Cross, which could not be eaten physically, and that the alone means of partaking was by the lively faith in the Lamb slain from the foundation of the world.

I like the following definition of the Reformation, as given by D'Aubigné in his History of the Reformation:—

> "The Reformation was quite the opposite of a revolt; it was the re-establishment of the principles of primitive Christianity. It was a regenerative movement with respect to all that it was destined to revive; a conservative movement as regards all that will exist forever. It was a new outpouring of that life which Christianity brought into the world."

But the Jesuit was becoming restive at this opposing "Christian" religion, and at length displayed his cloven foot in a movement, than which no more disastrous event has happened to the Church since its reformation. The Church of the eighteenth century was too much in harmony with the Church of the first century, and. with the Catholic and Universal Church of its founders, to suit the Jesuit. Therefore carefully selected men were put forward to undo the work which cast out Rome and brought back the Church to Christianity. Good material was selected to inaugurate a process of education and to carry on a system in which fraud, duplicity and error were marked features. Skilfully prepared papers issued in such quantities from the press that the movement became known as the "Tractarian Movement." The process of leavening the Church and nation commenced. The education proceeded. Many were surprised and alarmed. The assurances were ever publicly given that

Rome was not the goal. That this was the last idea in the minds of the promoters, until at length the conspirators considered the hour was ripe, and Newman issued the celebrated Tract Number 90, in which he sought to make the Thirty-nine Articles identical with the teaching of the Church of Rome. This would virtually have bridged over the gulf fixed by the Reformation. Alarm was taken. The people were not prepared for the retrograde step which would assimilate the Church of England with the Church of Rome. Newman and those immediately surrounding him passed over to Rome. Since that date she has been drawing the extremists into her fold, and from this outside position they attack and seek to weaken the Church of England. A band of active conspirators remain within her, and there dishonestly seek to undo the work of the Reformation. At length they considered that they were sufficiently strong boldly to proclaim their position as Anglo-Romanists, determined to bring the Anglo-Saxon race under the heel of Rome. Too much stress cannot be laid upon the fact that just as did Rome, when building up her system, so do the Anglo-Romanizers of to-day. They well know the centre of all her errors, and they work to establish that, and thence work out until the whole priestly and superstitious teaching of Rome be introduced. Where do you think after our experience with Rome they would begin? How well they know the central power-house, from which radiates the errors of the non-Christian apostate Church.

Listen to the statement, as distinct as it is audacious, for pretended members of the Church of England to make to her true members! Do not lose a word of this

studied programme. Observe where it begins, and observe it is so far-reaching that it includes all her errors, her whole teaching, not omitting even her "blasphemous fables and dangerous deceits."

> "We members of the English Church Union, holding fast to the faith and teaching of the one holy Catholic and Apostolic Church—that in the Sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become in and by consecration, according to our Lord's institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most holy sacrament of the Almighty under the form of Bread and Wine, is to be worshipped and adored—desire, in view of the present circumstances, to reaffirm in accordance with Christian faith, and to declare that we shall abide by all such teaching and practice as follow from the doctrine of the whole Catholic Church of Christ."

Read, mark, learn and inwardly digest the appalling statement. Note these three points:—

1. "The bread and wine . . . become in and by consecration . . . the Body and Blood of Christ."

2. "And that Christ our Lord, present in the same most holy sacrament of the Altar under the form of bread and wine, is to be worshipped and adored."

3. "We shall abide by all such teaching and practice as follow from the doctrine of the whole Catholic Church of Christ."

1. The bread and wine are actually turned into the Body of Christ.

2. There is an "Altar" on which Christ our Lord is present, under the form of bread and wine, and is to be worshipped and adored.

3. All the teaching and practice of Rome, following from her doctrine, the members of the English Church Union will abide by.

Nothing is omitted. The Articles and Prayer Book of our Church are swept away. The teachings of the Council of Trent are introduced. The whole work of the Reformation is to be undone. Primitive Christianity is to end. The stronghold of Protestantism is handed over, and Rome with her non-Christian religion—the Inquisition—her superstitions and immoralities, is made our Sovereign Lord.

Ponder over Italy, Spain, France and South America before you permit the spiritual life of the Anglo-Saxon race to be stamped out, as Rome has done in these the lands once of her faithful children.

How visible is the trail of the old Serpent all through this movement. He was a liar from the beginning.

Already the Anglo-Romanizers boast of the Societies which, setting at nought the teaching of our Prayer Book and the Articles, are replacing their teaching on this vital central doctrine by that of Rome. Listen! The Servers' Mass Book, page 8:—

"Think of Jesus coming down upon the Altar in the form of bread and wine. Every crumb upon the patten, every drop in the chalice, has now become the whole Body and Blood Spirit and Divinity of Jesus. Now is the time for you to worship Him. Jesus is here."

The Reverend W. J. E. Bennett, a prominent member of the English Church Union, being asked at the proceedings of the Royal Commission on Ritual, "Do you consider yourself a sacrificing Priest?" answered, "Yes, certainly!" and in reply to the further question, "Do

you, then, consider that you offer up a propitiary sacrifice?" answered, "Yes, I do!"

We have therefore the basal error of Rome distinctly presented and taught.

An Altar to take the place of the Cross.

A sacrificing Priest to offer up the sacrifice.

Sacrificial vestments to designate his office.

The bread and wine—the sacrifice—to be continually offered.

After the words of consecration by the Priest each particle of the bread is turned into God—actually on the Altar.

God is then and there to be worshipped and adored by Priest and people.

Lighted candles and incense are to be use to symbolize His Presence.

The Eastward position and back to the congregation to conceal the manipulation of the bread by the priest.

The taking the "Body of Christ in the hand."

The God so worshipped to be eaten.

Fasting communion, because there should not be food in the stomach when God enters.

The [illegible]ament to be reserved and worshipped.

A p[illegible]n of the [illegible]rament to be reserved, kept in a pyx, placed in a monstrance, and waved over the people who are then to worship their God then present.

All kinds of motions and movements and posturings of the body, to teach by Ritualism the doctrine taught by the Sacerdotalist in his preaching. That there may be no question as to the "intention" now so much spoken of by the Ritualists, listen again to a few sentences from Ritualistic writers.

The Union Review says: "We are giving the people the real doctrine of the Mass; the name will come by and bye."

And again in the Church Review: "In future there will be at . . . . Church a Mass for children twice a week: on Thursdays at 9, and Sundays at a quarter to 10, both at the Altar of our Lady. Matins follow at half-past 10, High Mass being sung at 11."

And again in an essay on the reunion of Christendom edited by the very celebrated Ritualist, F. G. Lee, we find the following:—

"The marvel is that the Roman Catholics do not see the wisdom of aiding us to the uttermost. We are plainly doing for England what they cannot do; we are teaching men to believe that God is to be worshipped under the form of bread, and our countrymen are learning the lesson from us, which they have refused to learn from the Roman teachers who have been among them for three hundred years." ! !

Another notorious man, the Reverend Mr. Bennett, of Frome, stated before the Royal Commissioners:—

> "I justify the Eucharistic vestments on the usage of the Catholic Church; I consider myself a sacrificing Priest, and in contending for Ritual, vestments and ceremonies I am not contending for any external things, but for the doctrines hidden under them, viz., the real objective presence of our Lord upon the Altar, and the adoration due to that Presence."

The Anglo-Romanizers take another step in the exaltation of the Priestly caste. The position of the Priest in all things is truly put by the Reverend Luke Riving-

ton in an address before the English Church Union when he says:—

> "It is the high and lofty prerogative of the Laity to listen to the Priest and to obey."

THE CONFESSIONAL.

And so they have followed Rome in introducing that which the Romanists have admitted in Council after Council to have proved too often to be the "parent of deadly and abominable evils"—the Confessional. This Anglo-Romanizing party is openly and persistently reintroducing it with all its loathsome details into the Church of England. The unearthing, by Lord Redesdale in the House of Lords in 1877, of the real nature of a vile book called "The Priest in Absolution," used as a handbook in the Confessional by the Ritualistic party (a book published for English Clergymen), first opened the eyes of the country to the fact, and Archbishop Tait then said that this book was a "disgrace to the community." It was also suggested that the book should be written and published in Latin, as it would not be safe that it should be done in English. ! !

The Society congratulates itself upon its work in the following language:—

> "We are teaching people to endure the pain of a confession, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's 'I absolve thee' is the voice of God Himself. How many English Protestants have the Roman Priests brought to confession, compared to the number brought by us? Or could they even have overcome the English dislike to '*mummery*' as we are overcoming it? On any hypothesis we are doing their work."

And in commendation of this the Roman Catholic formeost newspaper, the "Tablet," on the 1st of January, 1881, said:—

> "The Ritualists are doing our work for us, and as time goes on they will do it more effectually."

It is now not common to tell young people at their confirmation that "they must never go to Mass without going to Confession; that they must kneel before their Priest as a culprit before his judge; that the Priest washes and cleanses the soul and restores it to health pure and white; and that the Priest, so far as his Priesthood is concerned, is Christ Himself." ! !

There is not any false doctrine of the Church of Rome, cast out at the time of the Reformation from the Church of England—except only the doctrine of the infallibility of the Pope—which the Anglo-Romanizers do not boast that they are determined to introduce. They are now working all through Canada to carry out this fixed intention.

The mechanical, formal Priestly system, filled with superstitious formalism, can no more turn out Christians filled with the Spirit, among the Anglo-Romanizers of the Church of England, than in the Church of Rome.

The question is now before us. Shall we accept an unscriptural, mechanical, opus operatum system, tied to a Priest and Priestly ceremonies with a round of outward observances, or the spiritual, Scriptural system of the "Founder" of our religion as given in the Gospels, the Acts of the Apostles and the Epistles, and as presented to us again and stereotyped in an incomparable Liturgy and Articles? "Surely in vain the net is spread in the sight of any bird."—Pro. 1:17.

I commend most heartily to the diligent perusal of every loyal member of our Church a tract published by the Rev. "Hay Aitken," and beg to close this letter with his final words:—

> "No one rejoices more than I do in the unquestionable spirituality of many of our most extreme 'Neo-Anglicans,' in spite of their system; but what about the next generation, and the next? We have seen the process in the Roman Church; is it necessary that we should be prophets in order to predict similar results amongst ourselves from similar causes?
>
> "Nor can such a theory be otherwise than injurious to the spirituality, and even to the ethics of good and spiritual men who are affected by it. In the first place it must, and within my own observation it does, breed spiritual, or perhaps I should rather say ecclesiastical pride. It induces a tendency to look down with a sort of half-contemptuous pity on our fellow-Christians who, according to this theory, are left, poor things, to the uncovenanted mercies of God. It creates divisions, and accentuates them when they already exist; while it paralyses spiritual sympathies, and forbids spiritual co-operation between Christians, even where the rallying-cry is a common truth accepted alike by all. And last, but not least, it does tend to make even spiritual men, in their own religious life, more or less mechanical, as I have again and again had occasion to observe in otherwise happy intercourse with good men of this school. The peril of a mechanical habit is one that we have, under all conditions, to be continuously on our guard against. How can it then be otherwise than injurious to accept a system that distinctly encourages it?
>
> "Wonders have certainly been wrought by machinery in this most ingenious age, but no machinery, ecclesiastical or otherwise, will ever be equal to the task of turning out saints. Not even the twentieth century will achieve this; for saints can only be made by God, and THIS IS NOT GOD'S WAY; but ecclesiastical machinery may produce any number of

superstitious formalists, whose confidence in an unspiritual system will be the measure of their contentment with an unspiritual condition. It is against this perversion of our Church into one great manufactory of unspiritual devotees to an unspiritual theory that all who know what real spirituality means are called upon to make a resolute and determined stand."

LETTER NO. 46.

My Dear Sir:—

You have asked me to give you a simple explanation of some texts that present a difficulty to you and which are now brought into prominence by the Anglo-Romanizers of to-day. The first of these is: "Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained." Our blessed Lord, in order to arrest the attention of His hearers and to demonstrate His position, exercised at times miraculous power. In order to extend His kingdom He gave to His Disciples peculiar gifts, such as the power of performing miracles, the power of speaking in unknown tongues, and a spiritual discernment, as in the case of Annanias, Saphira and Simon Magus, not found afterwards among His followers. It may have been that this verse referred to a peculiar power which the Lord then thought fit to give of discerning and authoritatively declaring the forgiveness of sins in such cases as through this spiritual discernment they felt justified in so doing.

There is, however, another distinct meaning to be given to this text. Our Lord had fully explained the only means whereby sins were remitted. He had from first to last presented by word and act His great Gospel message, that "whosoever believeth in Him should not perish but have eternal life."—John 3:15.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Our blessed Lord gave to His Disciples this conditional promise, and in this 23rd verse empowered those to whom He spoke authoritatively to declare the terms on which sins were remitted or forgiven, or the sins were retained or unforgiven.

We find those to whom this declaration was made acting upon it. They understood the authority conferred upon them which was thus exercised.

"Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.

"Repent ye and be converted (or turn again), that your sins may be blotted out."—Acts 3:19.

"Through His name everyone who believes in Him receives forgiveness of sins."—Acts 10:43.

And John thus obeys the instructions of his Lord: "I write unto you, little children, because your sins are forgiven you for His name's sake." It was thought necessary by our Lord to empower in very plain words His followers to declare in their preaching and teaching that instead of the long round of Jewish observances paralleled by those of the Romish Church, that "Everyone who believes in Him receives forgiveness of sins." God still empowers His ministers to declare and pronounce that all who turn to Jesus and believe in Him shall receive forgiveness of sins.

There is no instance of His messengers pretending to have the power in themselves to forgive sins, or that the authority claimed for by the Sacerdotalist was given to

them. This brings the instructions of our Lord and the teaching thereunder of His Disciples into harmony with the obvious recognized and accepted statement.

"Who can forgive sins but God alone."—Luke 5:21. The message of our Lord and the teaching given thereunder are at one with His plan of salvation taught from the beginning to the end of His ministry, of a free salvation to all, conditioned on faith in Him.

This wonderful message and present and free salvation the Disciples were authorized to proclaim on the condition presented by the Master.

(2) You ask an explanation of the text: "At the name of Jesus every knee should bow."—Phil. 2:9, 10. Bishop Lightfoot in his Commentatory on the Philippians, as also the revised version, gives "in the name of Jesus," that is, "in the majesty," "in the power," "in the might." This name which is above every name; this name of humiliation which is now the name of honour acclaimed in heaven. Observe that it is not at the name Jesus or in the name Jesus, but *at* or in the name *of* Jesus.

It is to my mind very obvious that this bowing has no reference whatever to the posture of a worshipper in the service of our Church. It refers to the period of the great exaltation of our Lord and Master in such a passage as is found in Rev. 5:13: "And every creature which is in heaven and in the earth and under the earth and such as are in the sea and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." This is the adoration to Jesus the Lamb by every created thing.

And so in the passage in Philippians the Apostle presents the contrast Jesus Christ "humbled Himself and became obedient unto death, even unto the death of the Cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name," and proclaims the coming of that time when "Every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

This day, no doubt, will come, but I fear that we are far from it yet.

Again, the Apostle in Romans 14: 10, 11 thus refers to the honour to be done to our Lord: "For we shall all stand before the judgment seat of Christ; for it is written, As I live saith the Lord every knee shall bow to me, and every tongue shall confess to God."

Another reference to this blessed time of general allegiance to our God is found in Isaiah 45: 22, 23: "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear."

There is no warrant to my mind from the verse in question for bowing or curtseying at the name Jesus in our Church service. It is a disturbing element interfering with spiritual service, and especially when the devout worshipper forgets to bow, and looks round to see if any person perceived his omission.

One exception may well be made in bowing in the service in the name of Jesus, and that is in the Creed. In

the fourth century, and later at the time of the Aryan heresy, it cost many a member of the Church his life thus to recognize the Divinity of Christ, and so to-day, in a time of abounding Unitarianism, it would be well to acknowledge in this portion of our service in this marked manner for once and all the Deity of Christ.

(3) You ask "is there any warrant for the Roman Catholic doctrine of the Immaculate Conception of the Virgin Mary?" To which I answer, None whatever in Scripture. God's Word says:—

"There is none righteous, no, not one."—Rom. 3:10.

"All have sinned and come short of the glory of God."—Rom. 3:23.

These verses are absolute and do not except the Virgin Mary. Her statement on the subject should be conclusive, when she says in Luke 1:47: "My spirit hath rejoiced in God MY Saviour."

How well she knew her needs, under the inspiration of the Holy Spirit. How simple the language of Jesus when He commends her to the care of the beloved Apostle:—

"Woman, behold thy son."—John 19:26.

"Behold thy mother."—John 19:27.

She is not mentioned in the Bible after the reference in Acts 1:14: "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren."

She had done the work God allotted to her and is not presented to us as one to whom worship is due. One is surprised to find in the wonderful vision of St. John, that no Queen of Heaven is there seen; no Peter, its Warden, standing with the "keys"—but the Lord Him-

self has "the keys of hell and of death" (Rev. 1:18), and of Him it is said: "He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth."—Rev. 3:7.

He hath indeed taken to Himself this power—and we thankfully recognize that in these matters the King Eternal, immortal, invisible, is His own vice-gerent and permits no man or woman to interfere in His rule in heaven and his control in hell.

(4) You also ask me as to the purpose of the "Eastward" position.

This seems to me to be part of a general system for the Orientation of churches and congregations. It is heathen in its origin. The followers of Baal, or Sun worshippers, turned to the East—to the Sun. To correct this the entrance to the tabernacle was made at the East, so as to worship to the West.

The Rubric requires that the Priest shall "break the bread before the people."

Those who consider that the Lord's Supper is a sacrifice of a propitiatory kind, consider that the Minister should turn his back to the people and where possible his face to the East.

It is too frequently used as a means of disobeying the Rubric and concealing from the people the breaking of the bread, so as to endeavour to give some ground for the belief of a change in the elements, the means of accomplishing which they thus conceal. In the same way, at the repeating of the Creed, the idea is taught of an intermediary Priest, who presents, through the Clergyman turning to the East, the belief of the people who join with him in the Eastward movement. This question

and answer from a catechism of repute issued in 1674 gives in a sentence the reason of this posturing:—

Question—Why doth the Priest stand on the north side of the table? Answer—To avoid the Popish superstition of standing toward the East.

1st June, 1910.

Faithfully yours,

S. H. BLAKE.

8/29

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